

DIVINE

Immediate Revelation

AND

INSPIRATION,

Continued in the True CHURCH,

Second Part.

In Two TREATISES:

The First being an Answer to *Jo. W. Bajer* Doctor and Professor of Divinity, so called, at *Jena* in *Germany*, Published first in Latine, and now in English.

The Second being an Answer to *George Hicks*, stiled Doctor of Divinity, his Sermon Preached at *Oxford*, 1681. and Printed with the Title of, *The Spirit of Enthusiasm Exorcised*; where this pretended Exorcist is Detected.

Together, with some Testimonies of Truth, Collected out of diverse Ancient Writers and Fathers, so called.

By *G. Keith*.

London, Printed in the Year, 1684.

A
P R E F A C E

To the Friendly and Well-wishing

R E A D E R

TH E thing which I principally treat of in this my Answer to John W. Bajer, &c. is of Divine Immediate Revelation and Inspiration, its continuance in the Church of God in all Ages, and of the good Consistency and Harmony of it, with the frequent and diligent use of the Holy Scriptures, and all other true means. The which is a Theme or Subject very necessary and profitable to be handled. And therefore I have somewhat more largely treated of many things belonging to my intended purpose, than a particular Answer to the foresaid Writer did require, regarding herein a more general profiting of the people, into
A 3 whoso

A Preface

whose hands, by Divine Providence, this Treatise may come. Although nothing, I hope, is omitted, which shall seem needful to a particular Answer. But the common Advantage and Benefit of many, to whom I might be serviceable by this kind of Writing, was more before my eyes, than a strick Method of answering to every particular. For to overcome an Adversary in particulars, doth little contribute to the Victory, or gaining the Cause that is in Controversie; if at any time he be overcome, it will be said, that he hath badly defended his Cause; and nevertheless of his fall or overthrow, the Cause is still judged to stand, and remain untouched. I have therefore more regarded the Cause or thing in Controversie, than the Adversary. And therein, by the Grace of God assisting me, I have laboured to show and demonstrate the good and excellent consistency and Harmony of Divine Immediate Revelation and Inspiration, with the frequent and diligent use of the Holy Scriptures, and of all other true means. For I did observe, that this was the greatest and almost the only prejudice and impediment that did prevail in the minds of many against Divine inward and Immediate Revelation and Inspiration, that this principle being once granted and believed, the use of the holy Scripture, and other means shall be abandoned and laid aside, and so by this stratagem or device, the people, under the pretence of Spiritual Illumination and Revelation, shall be led
into

into gross and extream ignorance. This is that therefore, for which I chiefly labour in this Treatise, that I may remove, and lay aside, and quite take off that great prejudice of mind that is in many people, and that both Divine Immediate Revelation and Inspiration may be established, and the frequent and diligent use of the Holy Scripture, whether in Reading, or Hearing, or Preaching, or Meditating, or Praying, or Thangksiving, and of all other true means truly appointed of God, may be Confirmed. And indeed true Divine Immediate Revelation and Inspiration of the Holy Spirit is so far from making void, or rendring useles and unprofitable the use and exercise of the Holy Scriptures, or of any other true means, that on the contrary, it is the only thing that makes the use of them effectual and profitable. For why is it, that so much Reading, Preaching, Hearing, Praying, &c. in the use and exercise of the Holy Scripture is so altogether unprofitable unto the greatest part of men, but because they have departed from that Divine and Holy Spirit of God, that where it is received doth inwardly and immediately Inlighten and Inspire them, and have rejected it as unnecessary and unprofitable? And hence it is that such gross ignorance of God, and Divine things, even in the daily use and exercise of the Holy Scriptures, doth almost every where reign and prevail among those called Christians. But on the other hand, they who embrace this principle of Divine Inspiration, and

The Preface.

inward Immediate Revelation, with true and sincere faith, and according unto their faith duly and carefully attend and watch unto, or wait for the Holy Spirit to inlighten and inspire them, and sincerely do study in all things chastly and purely to obey his holy Precepts, and Admonitions, and Divine Motions, they do abundantly witness the said Holy Spirit to open, and inlighten their understanding, to understand the Holy Scriptures when they hear them, or read them, or meditate upon them, and exercise their reason, or rational faculties in a sober and moderate way, under a due subjection to the Spirit of God, in these or any other profitable things: and also they feel and perceive their hearts and affections led and drawn by the Holy Spirit, yea kindled and inflamed thereby to love the Testimonies and Oracles of the Holy Scriptures, and to value or esteem them above all the Riches, Delights and Honours of the World, whereby it comes to pass, that in reading or hearing them, and meditating on them; when they are not reading nor hearing, they find great delight, and profit themselves very much in the frequent and diligent use of the Scripture, the Holy Spirit leading them unto the same, and inlightning them, in order to the increasing and promoting holiness of life. Now many fall into dangerous and damnable extreams, some on the right and some on the left hand. On this hand these fall, who seem to imbrace the letter

of

The Preface.

the Scripture, but reject and cast off the Spirit of God, which only and alone maketh it effectual and profitable, and on this side, most of these call-Christians at present do miserably transgress, and deceive themselves, and are miserably deceived by their blind Teachers and Guides; who depreciate and cry down this most holy and most profitable gift of the Divine Spirit and Light; and labour to render it among the People as a vile and hurtful thing. But wo, wo, to these blind Guides and Teachers, whosoever in the day of the Lord, shall they timely and seriously repent. And on the other hand, too many (although fewer in number than the former) under a pretence of following the Spirit inwardly, do either altogether, or at least too much neglect and lay aside, and cast off the use and exercise of the Holy Scripture; and of other good and true means appointed them of God. And this neglect doth not at all proceed from the Holy Spirit, as if that could or did in the least move them unto the same, but cometh from their ignorance and want of knowledge, and also from stiffness of mind, and Spiritual Pride, of all which they must also repent, that they may be saved, and come to walk in the way of Salvation; but they who under the specious pretext of the Spirit neglect and lay aside the reading of the Holy Scripture, and Meditation thereon, and the use and exercise of other good means, as Preachings or
De-

Declarations of Truth in the Assemblies of Faithful through Holy Men, who speak by the Holy Ghost, and also prayers and supplications, giving of thanks unto God, both in publick and private, or the Pious and Christian Admonitions, Exhortations, and Reprehensions of their Brethren and Elders; where they are needful, but much sower they make a pretext of the Spirit, they live not in the Holy Spirit of God, and they may pretend to have a name to live, with those of the Church of Sardis, but they are very dead, carnal, rude, and ignorant; whereas the humble, meek, and faithful Servants of God in the first place, they embrace, love, and receive, with great respect the Holy Spirit of God, and wait and attend unto the same, and then duely and chastly they regard the Holy Scriptures, as the Instruments, means, organs, and vessels of the Holy Spirit, as the same useth them, and appears in them, and so frequently and daily make use of them and of all other means ordained and appointed of God; and in their so doing find the great profiting to the praise of God, and to the increasing in them Divine knowledge and virtue for they do well know, and consider, that it is a peculiar work and office of the Holy Spirit, to expound the Holy Scriptures unto them; explain and unfold their mysteries prophecies, and hidden things, and reveal their deep sense, and that sometime

The Preface.

*the means of others preaching unto them, and at
er times, by silent and solitary meditation
in themselves, which doth not hinder the immedi-
operation and communication of the Holy
rit, but is altogether made effectual thereby;
is showed at large in this following treatise. And
can they reject the Holy Scriptures, or their
to read and hear them, and meditate upon
them, who believe that the Holy Spirit is given them,
that very cause that he may expound unfold and
veal the Scriptures unto them; the Holy Scrip-
re therefore is not to be rejected, nor laid aside by
y, however so much inlightned and replenished
th the Holy Spirit, but greatly to be esteemed and
proved according to their great worth. The
ostle Paul exhorted Timothy, who had that ex-
llent gift of the Holy Spirit to read the Holy
ripture, and praised him that from his Child-
ood he had known them, and been exercised in
em, his faithful parents, to wit, his Mother,
and Grandmother procuring and moving him unto
e same; also the Apostles did exercise themselves
reading the Scriptures of the Prophets, and
d bring many excellent places out of them, (as
e Holy Spirit taught them and opened them) in
eir Preaching Christ, and his Gospel, and Faith,
convince the unbelieving, and in their Epistles
to the faithful they did frequently cite the Scrip-
ures of the Prophets and did also meditate in
them,*

The Preface.

them, for the nourishing their hope and consolation as Paul hath expressly affirmed, Whatever said is written for our cause, it was written, (whether by he includeth, both himself and all the Apostles as well as other Saints) that we through patience and comfort of the Scriptures may have hope, and if they be writ for the Saints, as well as for others, therefore they are to be read, and heard, and meditated upon, by the Saints as well as others, Men, and Women, Old and Young, and young Children also, that as it were with their Mothers Milk they may draw and suck in the most wholesome precepts, institutions and examples of the Scripture, and the most profitable History thereof, for the begetting and forming them unto good life, by the assistance of the grace of the Holy Spirit, which shall not be wanting to them who sincerely wish and desire it, for all Scripture Divine is inspired, and is profitable for doctrine for reproof for correction, for instruction in righteousness, that the Man of God may be perfect, through furnished unto every good work, 2 Tim. 3. 16. Daniel who was a great Prophet of God, understood some things out of books and especially out of Jeremiah his Prophecy, as he himself did testify, John saith, the things he did write concerning Christ were writ unto men, that they might believe and believing may attain everlasting life, John 20. 31. therefore the Scriptures are given also in order

The Preface.

work or beget faith into Christ, in mens hearts;
to wit, as a means or instrument thereof in the
power of the Spirit, and finally Paul saith, that the
mystery (to wit, of the Gospel of Christ) which
was kept secret, since the World began, but now is
made manifest, is by the Scriptures of the Prophets
according to the Commandment of the everlast-
ing God to be made known to all Nations, for the
obedience of faith, Rom. 16. 25, 26. And al-
though neither in the age of the Apostles; nor un-
til this day the outward Testimony of the Scripture,
the declaration of the Gospel is come to all and
every one of Mankind, yet it shall most certainly
come into all before the end of the World and the
Gospel (as Christ hath declared) shall be preach-
ed to all Nations both inwardly, and outwardly,
for a Testimony; to the Salvation of them that
believe, and to the greater condemnation of these
who believe not. And surely the time is near where-
in God is to visit all Nations, with his Spirit, Light,
Life, and Grace, in a larger measure, than in
many ages by-gone, and by the virtue and efficacy
of his Spirit he will sanctify and bless unto the people
the outward testimony of the Scriptures, that with
spiritual fruit and encrease they may read them,
and hear them, and meditate upon them diligently,
and this my testimony as concerning the worth and
use of the Scriptures and of all other true means, ap-
pointed of God, the Holy Spirit assisting, I desired
to have published.

Of

ERRATA.

PAge 18. line 4. read tast, p. 20. l. 27. r. airy, p. 29. l. 24. r. v.
p. 41. l. 26. r. is Christ, p. 75. l. 10, 11, r. Books which the
tain in so many words, p. 78. l. 10. f. primitive r. intimate, p.
28. r. implanted and ingrafted, p. 79. l. 9. r. worthy of belief,
l. 17. r. at least, p. 82. l. 14. r. antient writings, p. 84. l. 29. r. refus
The Second Treatise. Page 89. l. 16. r. was induced, p. 93. l.
restricted, p. 95. l. 23. f. acknowledge r. actually, l. 24. r. absent, p. 9
r. to the Holy Ghost, p. 98. l. 1. r. *assentiendi*, p. 104. l. 9, 13,
Students, l. 12. r. them, p. 105. l. 2. r. pretend, p. 109. l. 25. r.
only conclude, p. 110. l. 10. r. inspired, l. 21. r. supposed, p. 114.
r. inspiration, p. 138. l. 19. r. Revelations, p. 139. l. 4. r. with
145. l. 6. r. at most, l. 26. r. partly, p. 160. l. 24. r. *Logia*, p. 1
16. r. and yet I love, p. 206. l. 2. r. *Antoninus*.

24.r. v
h the
te, p
elief,
refu
93. l
at, p. 9
13.
25. r.
p. 11
with
p. 1

OF
DIVINE
Immediate Revelation
AND
INSPIRATION.

CHAP. I.

MY Friend and Brother in the Truth, and Country Man *R. B.* being much taken up with another affair, when the dissertation of *Jo. W. Bajer*, against Apology came to his hand, did earnestly desire me to answer it, as God should give me freedom, and assistance so to do, unto which I found great Liberty and clearness of Mind given me of God; in defence of the truth of God and *Scripture* as I was reading, and weighing the things I had read in the said dissertation, many things

B

did

2. Of Divine Immediate Revelation, &c:

did occur unto me one after another, where with to answer. And here I give the Reader to Understand, that I delayed my answer, for some small time, until I should see, if any other dissertations of the same Author should be made Publick, and come out against us, as the title of this his first dissertation, gave us occasion enough to expect more shortly to follow. For I thought it would be best, to see his other dissertations, that so either I or R. B. might answer them altogether; then to spend the more time and Labour in answering now one, and then another; but as yet I have heard of no other dissertations of his Published against us. As to the matter it self, I propose this Method in answering so as to observe whatever is said by the Adversary whether well or ill, that toucheth the main thing, and hinge of the controversie (passing other things Superfluous or less Necessary,) and to every one of those to answer distinctly.

In the first place, this Writer is to be Commended above many of our Adversaries, for greater Moderation of stile and Mind, and because he writeth sobarely and fairly of the things, which he imputeth to us as false and erroneous, I shall in Charity impute these his mistakes not to flow from Hatred, or Malice of Mind, which is but too frequent in many others but from some defect of right reason and judgment, and an Errour of humane weakness.

That in his first Paragraph, and title of his dissertation

ertation he calleth us *Enthusiasts*, I would know,
 whether this Name or term *Enthusiast* be in all re-
 spects rejected by him, and these of his profes-
 sion? or what Crime or Vice, or thing unwor-
 thy of a Christian Name, is contained therein?
 For having searched both Greek and Latine Di-
 tionaries and Vocabularies, I can find nothing,
 that make me or any other true Christians justly
 named of the same. For *Enthusiast*, if we con-
 sider aright the Etymology, or *English* Significa-
 tion of the word, is one divinely Inspired, or
 breathed upon, moved, and acted. Or one in
 whom God is, in whom God speaketh, whom
 God teacheth, enlightneth, instructeth, leadeth,
 loveth, and acteth; and what I pray is unwor-
 thy of a Christian Man, in all these things? yea
 what can befall to a Christian, that is more wor-
 thy or desireable? for I am greatly Mistaken if
 my Adversary, will not allow all those things to
 belong to a true Christian in a sound and sober
 sense agreeable to Scripture. And although some
 heathens abused this term in their false Inspirati-
 ons received from unclean Spirits, as they did al-
 so abuse the name of God, this ought not to
 hinder, but that it may be at last turned to a
 right use. We know how the Papists did throw
 the same term upon *Luther*, and other well
 minded Men, for preaching up the necessity of
 the Spirits teachings and leadings in those days,
 by way of derision, and made it a crime. I
 have also observed, that the *Socinians*, and such

4 OF Divine Immediate Revelation, &c.

As they, call all others in derision *Enthusiasts* who in any wise plead for the grace and Illumination of the holy Spirit, its being necessary, to the begetting in Men true Faith, Hope and Charity. And I have both read and oft heard, the teachers of the Episcopal Church here in *Britain* brand the Presbyterians and Calvinists with the same. Let any sober Man therefore be ashamed to impute that as a crime to another, which is a crime, (if taken in a right sense, in which only we take it) and which may be as well imputed to him, as unto us, according to his own Concessions laid down by him, in his dissertation, may be afterwards seen, in its due place. Because this term *Enthusiast* is not contained in the Scripture (although I find it used by *Clement Alexandrinus* and *Origen* in a right sense, viz. for true divine inspiration) we shall not contend for it, nor affect to have it given to us, yet would not have it in derision cast upon us, affirming that all true and sound Christians are inspired and indued with the holy Spirit, according to their several Measures and degrees.

Moreover, that he saith in his first Paragraph the chief controversie betwixt us, and our Adversaries lyeth, in that of inward and immediate Revelations, is very true; for this most noble Principle of inward and Immediate Revelation being once received and acknowledged, many other excellent Doctrines and Principles of Christian Religion are by necessary consequence

duced

duced there from, and all things belonging to the Christian Religion, whither of Theory or Practice, by the Light and vertue of the said Principle of inward and Immediate divine Revelation to shine, and become clear, and receive their native and lively beauty and lustre. But the said Principle being denyed, many other excellent Principles are denyed also, and all things belonging to the Christian Religion, and Church of God and Christ are obscured and clouded, and as it were involved in most thick night darkness. And hence it is that we confidently affirm, that the one only true Foundation of the Christian Church is God and Christ by the Holy Spirit speaking and shining in the hearts of the Faithful, and inspiring them, and communicating unto them his inward and Immediate divine Revelations, and by the same opening the Scriptures, and Mysteries of the Christian Religion, and sanctifying all the means both outward and inward, as of Reading, Hearing, Meditation, and Prayer; and of our whole obedience unto God in all our Services, whether inward or outward. Upon this Rock, which flesh and blood hath not revealed, but the Heavenly Father hath made Manifest in the hearts of the faithful, the true Church is built. And whatsoever Society or Congregation of People is not built upon the same, is not the true Church of Christ but false and Anti-Christian, because it is not built upon Christ, as well inwardly revealing himself in their hearts, as

appearing in Heaven, before the Father, and interceding for them.

What he addeth in the same Paragraph needeth much Correction. * Although (saith he) they have many and diverse errors, yet it is manifest by experience, if that one error of Immediate Revelation be admitted, it is to no purpose to dispute against their other errors, for men being once perswaded that they have within them a divine and Immediate Light of Revelation, they will most pertinaciously adhere to all things which they think to be immediatly revealed unto them by God, whatever can be objected to the contrary. For first, that we have many and diverse errors, he saith it, but doth not prove it; but secondly, suppose that any of us did err in some one thing or another, which is possible, yet we be not duely watchful, (for we are Men, and do not judge our selves above the reach or possibility of temptation) yet it is not manifest by experience that a Brother who erreth, may not be reclaimed from his error unto truth, yea the Contrary is manifest by experience. For we have at diverse times, seen our weaker brethren (if at any time they have through humane frailty, been tempted and overcome by the spiritual adversary, and have fallen into Error, happily reclaimed and restored by the pains and labours of others more perfect, and more enlightened, the grace of God assisting and concurring with the same. And supposing that any ph

one should Imagine his error to be the Truth,
 and under the Notion of Truth, should impute
 to inward divine Revelation (for no man who
 hath the least degree of a sober and sound mind,
 will impute error as such to the holy Spirit)
 yet very good and seasonable means and argu-
 ments shall not be wanting to reclaim him unto
 Truth. For we can readily suggest unto him,
 that it is not always divine inward Revelation,
 which hath an appearance so to be, for Satan
 doth oft transform himself into a false likeness
 of an Angel of Light. Therefore he who so
 erreth is to be admonished, that neither lightly, nor
 carelessly, but weightily and with great diligence
 he prove and examine that which is presented un-
 to him, under a shew of truth, and that he use
 all means both inward and outward, and especi-
 ally apply his mind, to the true divine Illumina-
 tion of the spirit of God which never errs, that is
 in him, to discover the said error. For no
 Man hath any error, if he hath the least grain
 of Piety; but frequently an inward divine Illu-
 mination, or Revelation, contrary unto the said
 error, doth present it self unto his understand-
 ing, revealing it, and expelling it, if duely at-
 tended, even as the Light expelleth or driveth
 away the Darkness, or as the day doth the Night.
 Nor are Men at this day exposed to greater dan-
 ger, who profess to follow inward divine Reve-
 lation then those of Old, in the days of the Pro-
 phets and Apostles. Now we read in Scripture

8 Of Divine Immediate Revelation, &c.

of a certain Young Prophet, who was deceived by an Elder: I ask our Adversary, could he be undeceived. Again let him tell me, why are they more in hazard to be deceived, who profess to follow inward divine Revelation, then others are who profess to follow the outward divine Revelation of the Scripture? for he will not deny that many do foully err, who confidently boast, that they follow the outward Revelation of the Scripture. Many also embrace error for Truth, in natural things professing to follow the guidance of sound natural reason; can they therefore be convinced of their error? and yet no man will confess that he hath erred in that wherein he believeth that he hath followed the conduct of right reason.

What the Adversary writeth in his second and third Paragraph, concerning the things in this controversie agreed on by both sides, I have little to answer, or which seem to need any answer. This only I take notice of, that our Adversary doth grant that, that *divine Revelation* whereby God and the things of his worship, are sufficiently and savingly known, doth come unto men, not by the natural power of human understanding, but by the *supernatural operation of God*. for so (saith he) our Men do profess, *Luthers* lesser Catechism on the third Article of the Creed. *I believe (say they) that I cannot confide or trust in the Lord Jesus Christ my Lord, to approach, or come unto him any way, by the power*

of my own reason, but the Holy Ghost by his Gospel hath called me, with his gifts hath enlightned me, &c. The which words if some Socinians or Pelagians should read, it is a wonder if they should not put upon them the brand of Enthusiasm, yea of Quakerism. For the foresaid words, seem to differ little or nothing from our Faith, who in scorn are called Quakers, which may be more clearly made apparent afterwards.

C H A P. II.

IN his fourth Paragraph he propounds the state of the question thus. Whether inward and immediate Revelation be the common and ordinary way, which God used not only to some men of old, but which he doth always use, even to our very times, unto all men, Manifesting unto them the things which are necessary for them to know, in order to their Salvation. And a little after, he mentions a twofold divine Revelation, the one inward and Immediate, for which we contend, the other outward and mediate, viz. the Scripture by which he saith, men attain to the knowledge of things Necessary to Salvation, the holy spirit working in them by that very doctrine. But yet he seems not to me to state the matter of the controversie clearly enough; for in the former Paragraph; as it seemeth he called the supernatural operation of God and the holy spirit, which is necessary unto all believers and that

that absolutely, *Divine Revelation* the which
 cause it is distinct from the outward and me-
 ate, (as he calls it) of the Scripture, although
 contrary unto it, I know not, how he can re-
 to acknowledge that the Revelation, Illumin-
 on, and Operation of the Holy Spirit, in
 hearts of the faithful, is both inward and Im-
 mediate. For first, that it is inward he will not
 ny: secondly, nor will he (as I judge) de-
 that it is Immediate, in that sense, wherein be-
 he and all sound and right thinking Christi-
 contend against the *Socinians* and *Pelagians*,
 any other adversaries of Gods grace, that the
 ly Spirit doth Immediately, most nearly
 identically, by a Supernatural Operation co-
 curr, in every holy man as well to the form-
 of every good thought or conception, with
 mans heart as to the bringing forth every good
 work outwardly or without. Yea and all
 most sound teachers in the Schools do affi-
 against *Durandus*, that not only in supernatural
 but even in all natural Productions of effect
 God Almighty doth concurr with all his Cr-
 tures, Immediately, most nearly, and as
 say, identically, or in the sameness of opera-
 on. Nor doth this Immediate concurrence
 God the first Cause, hinder or stop the influ-
 operation, and use of second Causes, or of
 means, but doth rather establish, Corroborate
 and confirm them. For Example, When a Man
 is cured, and restored to health out of a Fever

any other Sickneſs, by the application of certain outward means, God hath wrought Immediately with thoſe means; but if the immediate operation of God had been wanting, the man had not been cured: it is therefore piously believed by all pious men, both according to Scripture and Right reaſon, that God in whom we live and move and have our being is moſt preſent in all his Creatures, in Heaven and Earth, above and below the Earth, and that he doth impart inſtitute them all, his Immediate concurrence, and influence, according to the exigence of every one of them. In the Mineral and Metallin region, he works immediatly with the minerals and mettals, in the vetegable, with the herbs flowers and fruits, and in the Animal, he works immediatly with all the living Creatures to feed and nourish them. Alſo he feedeth and nourisheth man, not with Bread alone, but with every word that cometh out of his Mouth. And if this be true, in reſpect of the natural, and animal life, how exceedingly true is it, in reſpect of the Spiritual and ſupernatural, which after a peculiar manner called in Scripture *the life*. I do not therefore underſtand how our adverſary can reject this term Immediate from the inward divine Illumination or light of God that operates in the hearts of the faithful. But perhaps he will ſay, he doth not reject the term *Immediate*, as the ſaid Immediate concurrence and influence of God, is joyned with the means, having an excellent conſiſtency, harmony

harmony and concord with them, but that he denyeth such an immediate concurrence of God, excludeth all means, and the use and necessity of them, in regard of the common and ordinary way of Gods working, or at least doth not require them as necessary. Now if this be the mind of our adversary, he ought to have explained it in his dissertation, and not to have rejected the term Immediate, without all distinction and limitation. But I answer moreover that we are so far from rejecting any true Means in order to the attaining the true and saving knowledge of God, that we most gladly receive all means both inward and outward; and by the book of the Scripture, and the book of Creatures, as blessings and gifts of God. We do also acknowledge, that in respect of more special Heads and Doctrines of the Christian Religion, the Scripture is necessary, both by necessity of precept and also of means, and in what cases, the Scriptures are not absolutely necessary, yet they are very profitable unto us even unto the most spiritual and perfect. And therefore the use of the Holy Scripture is not to be rejected or laid aside by none so long as our Mortal life endureth; and this upon the manner *R. B.* hath sufficiently granted, and that it may be the better known, in what special Doctrines of the Christian Religion we hold the use of the Scripture to be necessary unto us, we grant, first that the whole History of the Creation, and

all the ages from *Adam* unto Christ; and of all the great works of God, in building, preserving, nourishing, and encreasing his Church in those ages, unto Christ and unto the end of the age of the Apostles is made known unto us, by benefit of the Scripture of the Old and New Testament, the inward divine Revelation, and Illumination of the Holy Spirit, working together with the Scripture, and begetting in our minds and hearts the saving knowledge and faith of all these things. Secondly, all these most excellent Prophecies, both, and that especially, concerning Christ, his coming in the Flesh, and his Spiritual Kingdom in the hearts of the faithful, and also concerning many other things very necessary to be known and believed, are made known unto us by the help of the Scripture; the foresaid inward divine Revelation, and Illumination of the Holy Spirit, working with the Scripture, and begetting in us the saving knowledge and belief of those things, and here the holy Spirit is the principal cause, and the Scripture a means and instrument. Thirdly, the knowledge of those most excellent examples, of the virtues, and vertuous and holy living of the saints, that greatly conduce, by the working of the Holy Spirit, to frame and fashion us, after the same Manner, and to ingraft and implant in us the same divine virtues and graces. Fourthly, the knowledge of many mysteries, as of Christ, his being both God and Man, his being born in the
Flesh

Flesh of a Virgin, his being crucified and becoming a Propitiatory sacrifice for our sins, his Resurrection, Ascension, and Glorification, and pouring out of his Spirit, and the fulfilling of these things, many ages ago, as they were foretold, also the Mysterys of Election, Vocation, Justification, and of the Regeneration of Saints, and of their spiritual ingrafting in Christ through the same, and the Mystery of Resurrection of the Body, and its Glorification at the last day, with many other secrets and hidden things of the Christian Religion. Fifthly, the knowledge of diverse Gospel precepts, leading and carrying on the true travellers in a Gospel and Spiritual Life, until he arrive at a perfect Man. Sixthly, the knowledge of diverse Gospel promises, whereby we become partakers not only of the divine life and nature, in this World, but shall enjoy most abundantly, everlasting Happiness and felicity in the World to come. I say the knowledge of all these things and of many more, (which to recite all one by one were too long) is conveyed unto us, by the Scriptures Testimony, as we are exercised in reading, and hearing, and meditating on them, the foresaid inward divine Revelation, and Inspiration, working, as is said, together with the Scriptures, which can only beget in us the saving knowledge and belief of all these things.

It may now be asked, what remaineth to be revealed by the Holy Spirit, inwardly inspiring and

Illumi-

illuminating us, the Scriptures not concurring so much as means and instruments, at least immediately, and formally, in the very act of knowledge, touching the things revealed. I answer, The experimental and sensible knowledge of God, is in no ways obvious to the outward senses, but to the inward and spiritual; whereby God himself in Christ, and Christ himself in his Life, Light, Vertue and Spirit, is most inwardly felt, seen, and heard, and a most sweet tast of him is received, above all that the natural man can conceive of himself, and this is that most *inward Magisterie* or teaching of the inward Master, of which *Augustin* makes mention, *lib. 14. de Trinit. cap. 15.* And that also of which the Apostle *Paul* said, *It hath not been seen, nor Ear heard, nor hath it entered into Mans heart to conceive the things which God hath prepared for them who love him, but God (saith he) hath revealed them to us by his Spirit: This is that hidden Manna, and white-stone, which no man knoweth, save he who hath it.*

And for the more full and clear understanding of this thing, let the Reader take notice, that there is a twofold knowledge of things whether natural and visible, or of spiritual, divine and invisible. There is one knowledge of things, which is not received by the things themselves, but by the signs of them, and such a knowledge is abstractive, remote, and mediate, and therefore is very obscure, another knowledge there is which is not obtained by the signs of the things, but

but by the things themselves immediately perceived; and this sort of knowledge is intuitive, most clear, and immediate, and therefore much more excellent and pleasant than that otherwise. Note secondly, that all words and names of divine things, and consequently all the words and names of the Scripture, are not the divine things themselves, *the words and names of God and Christ are not God and Christ*, are not the Light, Life, and power of God; to speak properly, they are not the spirit of God, the love of God, the peace and joy of God, the righteousness, and holiness, and Kingdom of God, if we will speak properly, and without a figure. And even in Natural things the words and names of them do not give us an intuitive, clear, and immediate knowledge of them, but abstractive, remote, and mediate, as when one heareth or readeth of the Kingdom of *Italy*, of the City of *Rome*, or *Jerusalem*, not having seen that Kingdom or these Cities, his knowledge of them is only abstractive, or discursive, obtained by the signs of their names and words. But when afterwards, by the reading and hearing of those places, his desire is kindled to see them, and that he travellet into them; when he is come thither, he now seeth, what only before he read or heard of, and he converseth face to face with the Citizens of those places, he tasteth of the delightful fruits of the Country, and eateth and drinketh abundantly of them, this last sort of knowledge

is intuitive, most near and Immediate and so more excellent, more clear, and more pleasant, than the former, only by hear-say and report. Now if it be a more excellent and desirable knowledge to know a natural thing, and that which is visible, by seeing and perceiving the thing itself, without and beyond all signs of words, and names whatsoever, than only to know it by the external signs of words, in reading, hearing and meditating on them; how much more desirable, and clear, and more delightful shall that knowledge be of God and Christ, whereby God and Christ is seen and heard, smelled, tasted and felt, sea touched and apprehended, by the most inward parts of the Soul, in most Sweet embraces. And let none object unto me that such a knowledge of God belongeth not unto the saints, in this mortal life, but is reserved for Heaven, and the World to come, for I answer, that a first fruits, pledge and earnest of it are communicated to the Saints, in this mortal life by the word which is abundantly clear, both out of many places of Scripture, and also from the many experiences of many Thousands of the Saints of all Ages, for the places of Scripture see but these few that follow, *Psal.* 34. 8. *1. Pet.* 2. 3. *Matth.* 5. 8. *2. Cor.* 3. 18. *Eph.* 1. 17, 18.

Again the inward Operations, Inspirations, and illuminations of the Holy Spirit, when they are present in the hearts of the faithful, without any outward teacher or signs of words whatsoever,

18 Of Divine Immediate Revelation, &c.
make evidence unto themselves, and by their
own self-evidence beget a most certain and
knowledge of themselves in the Souls of
who have them, even as if one doth take
Milk or Wine, he needeth not to use the signs
words and names, to perceive them, but
in quietness and silence, without the noise
whisper of words he doth better perceive
things, and enjoyeth the sweetness, virtue
benefit of them. And so indeed God in Christ
and with Christ in a deep silence as well inward
as outward of all words, (the discursive thought
and reasonings of the mind being also excluded
for some time,) is much better, and more clearly
and delightfully felt and known then by all
words, that the tongues of men and Angels
did Utter. But is therefore the use and exercise
of the Scripture Words, in reading, hearing
meditation of them to be rejected and laid aside
Nothing less, only the faithful Soul following
inward guide, the Holy Spirit is led from
exercise of using the Scripture words, for some
time, unto another kind of more noble exercise
and life, as it were from labour unto rest,
as it were from the six days working, it is
into this pleasant Sabbath, yea from all its
exercises whether outward or inward, (where
Scriptures have a good place and service) is
brought into this rest and Sabbath, and spirit
sleep so to speak, where, with Jacob, it seeth
Heavens opened, and as it were the Angels

God ascending and descending. Nor is this to reject the Scripture or its use and exercise, if at any time, the soul is led from that unto another exercise, wherein the Scripture hath not Immediate place. As he doth not reject preaching, who from preaching passeth unto prayer, nor doth he reject prayer, who from that passeth unto singing and blessing or praising the blessed name of God. Nor doth a man reject his studies, who leaving them at certain times, goeth to rest and sleep, or to refresh himself with meat and drink, and many such examples may be brought. But if it be further enquired, what the use of the scriptures can be to a man, who hath received such an Immediate knowledge of God, as doth not in many things depend Immediately upon the use and exercise of the Scripture. I answer, the powers or faculties of the Soul are various, some inferiour, as the Imaginative, and discursive, and some superiour, as the intuitive, and from the good and right use of the inferior powers, whose proper object are the words of scripture, or any other words proceeding from the same spirit, the Soul is carried, unto the use and exercise of its superior, or most suprem power, which is the intuitive, whose proper object is God and Christ, with his divine riches and gifts, without and beyond all words. Now it is the will of God, that not one only power of our Souls be exercised in the knowing and worshipping of him, but all the powers and faculties

20 Of Divine Immediate Revelation, &c

or abilities of our Souls both the low, and high
yea and our whole man, inward and outward
And therefore the most bountiful and gracious
God hath provided suitable and fit objects, unto
every power of the Soul; unto the highest
hath prepared himself in his son Christ, to
seen and enjoyed by the Soul, without those veils
and coverings of words, but to the inferiour
lower powers of our Souls, he hath provided
the words without which they could not reach
that knowledge or apprehension of God. And
moreover by reading and hearing these most
sweet and excellent Testimonies of Scripture, our
outward man is piously and holily employed,
holy Spirit concurring, and when the words
or extend into outward good works and deeds
then not only the tongue and ears, but the hands
and feet, and whole body is duely and fitly ex-
ercised in the service of God. And by these
inferiour exercises, (the Holy Spirit leading and
assisting,) because of the connexion and union
of the powers of the Soul, we are brought into
the divine vision; for the things which we read
and hear in the Scripture, (the Holy Spirit
operating) excite our attention, attention excite-
th memory, memory exciteth the imagination
(viz. not the vain every imagination, but
that which is a natural faculty of the Soul given
it of God) the imagination exciteth the reason
or reasonable and discursive facultie, and reason
exciteth in us the love and desire of seeing;

lastly, this love and desire exciteth vision it self
 or the intuitive faculty and power of the Soul,
 whereby God himself, that most desireable good,
 and most delightful object is seen (as he is pleased
 to reveal himself, and not otherwise) and en-
 joyed, yea and as it were with both the arms of
 the Soul is held and embraced, for some space of
 time, but this intuitive power of the Soul, where-
 by God is seen, is blinded and shut up in all un-
 regenerated and unsanctified men. And thus the
 soul is led, as it were, through those six daies, or
 steps of labour, of its inferiour powers, in read-
 ing, hearing, and meditating on the Scriptures,
 and practising, what it reads of the practical part,
 in the leadings and enablings of God's Holy Spi-
 rit, until it cometh unto the sweet Sabbath and
 rest of the divine fruition. And this is that state,
 of which *Augustine* seemeth to speak, *lib. 1. de*
Doctrina Christiana, cap. 39. saying, *A man that*
endued with Faith, Hope, and Love, and holdeth
them firmly, needeth not the Scriptures, but to in-
struct others; that is, as I understand, in respect
 of that supreme power of his Soul, whereby he
 reacheth unto God, and apprehendeth him, with
 Faith, Hope and Love, far beyond and above all
 manner or measure of words, he needeth not
 the Scriptures, although he needeth them in re-
 gard of his inferiour powers, as well for his own
 instruction, as for the instruction of others. And
 in his first Book *de consensu Evangelistarum cap. 5.*
 discoursing of the active and contemplative ver-

tue, he saith thus, *In this mortal life, that, to wit, the active vertue, is in the work of a good Conversation, but this, to wit, the Contemplative is manifest in Faith, and with some darkly as in a Glass, and in part, in some vision of the unchangeable truth.* These two vertues are figuratively understood in Jacob's two Wives, for *Lea signifieth labouring, and Rachel signifieth the beginning of Vision*: Thus *Augustine*, than which what can be more clear, belonging to the present question. And *Luther* also, (as appeareth out of a Book published with a *High-Dutch, Anno 1618. called the Harmony and Concord*) did assert, *Such an inward Illumination and Inspiration immediate of God, which doth teach the faithful above all Books and outward hearing, by vertue of which they needed not the Books of the Scripture, but to prove unto others, that it is so written.* And he said, *That a man, so taught, and enlightened of God, was above all Law, to wit, outward in a Sermon of his on Pentecost.* And in the same Sermon he describeth the second Law, *not to be of the Letter, but of the Spirit, not pronounced with the mouth, nor writ with Pen and Ink, but to be the holy Spirit Himself, or at least his work, which he worketh in the heart.* And in a Sermon of his upon the *Magnificat*, he saith, *No man can know God or his Word aright, who doth not receive it immediately from the holy Spirit.* Note here that the term *Immediate* is used by *Luther*. Again on the fourth *Psalme* he saith, *Faith is well called the light of God's countenance, because it is an inward*

mination

ination divinely inspired into our mind, and a certain Ray of the Divinity infused into the heart of the Believer, whereby every one who is saved, is directed and saved. Again in his *Postill. dom. 8. Serm. 2.* speaking of Faith as aforesaid, he saith, the Preached Word is to be ruled by Faith, and not Faith by the Preached Word. And after, All Doctrines are to be founded on Faith, (to wit, that Diviue Illumination inspired into the Mind) for Faith is the Touchstone, Measuring Line, Rule, and Ballance, where-with all Doctrines are to be weighed, proved, and judged. And on the 11th Psalm, The words of the Lord are pure words.; he saith, The Prophet David here doth not speak of the Scripture, but specially of the Word of God, and they are then the words or speeches of the Lord, when he speaketh them in us, as he did in the Apostles: And in his Sermon on Penitence he saith, It is necessary that God speak to thee in thy heart, and that is Gods Word, otherwise the Word of God remaineth unspoken. What can be more clearly said for immediate Inspirations and Illuminations, or who can be a greater Enthusiast than *Luther*, according to the aforesaid words. I know indeed that *Luther* spoke and writ many things against false Enthusiasts, who did vaunt and boast of their Revelations and Inspirations that were false and contrary to Scripture, which yet doth not hinder but that *Luther* might be a true Enthusiast, even as he may be a true Christian, who Writeth against false, or Christians falsely so called.

CHAP. III,

IN his Fifth Paragraph he findeth fault with *B.* his words, for saying, where outward means are wanting, God himself infinitely good and merciful, is present to supply their defect, as to the salvation of Souls; and that Gods immediate help is present unto all, and that God doth prevent the use of means; by the inward and immediate motions, influences, and illuminations of his Spirit. This is that (saith our Adversary) in which we dissent from him: To whom I answer, If in this ye dissent from him, ye also dissent from your Ancestor *Luther* on the same Question: For he, in his Commentary upon the Epistle to the Galatians, cap. 3. Enquiring of Infants and dumb persons how they believe; doth answer with *Jerome* that nothing is deaf unto the Word of God, neither void of hearing, which speaketh not unto the outward ears, but these, of which it is said, *He hath ears to hear; let him hear.* Again, that the Adversary denyeth, that God doth prevent or go before the use of means, by his inward illumination and operation; he dissenteth from *Augustine* (as well as from Scripture) *lib. 4. de consensu Evangelist.* where he thus expoundeth the words of *Christ* *Matth. 26. 32. I will go before you into Galilee.*

his saying is to be taken (saith he) prophetically. For Galilee signifieth either Transmigration, or Revelation: According then to its first signification of Transmigration, what other thing doth occur to be understood than this, that the Grace of Christ was to pass over from the People of Israel into the Gentiles, to whom the Apostles when they should Preach, if the Lord had not prepared the way in their hearts, they could not have believed the Gospel Preached by them, and this should be understood by these words, He shall go before you into Galilee. But according to the second interpretation of the word Galilee, its signifying Revelation, it is to be understood of Christ not in the form of a Servant, but in that wherein he is equal to the Father, which he promised in John to such as loved him, when he said, I shall love him, and show myself unto him: to wit, not according to what they then saw, and as after his Resurrection, he appeared with the prints of his wounds, both to be seen and touched; but according unto that ineffable light, whereby he doth enlighten every man that cometh into the World, according to which he shineth in darkness, and the darkness doth not comprehend him. Where let the Reader notice, how that Augustine believed that Christ did go before the outward Preaching of the Gospel, with his Divine Grace and Revelation in the hearts of the Gentiles: And if God be not present to his Creature to supply the defect of outward means, and yet damn the Creature; is not this to render God unmerciful, and a hard Master, and unjust, who is yet most merciful, meek,

meek, just and benevolent to all his Creatures. I thought these called *Lutherans*, who are so zealous against the Calvinistical decree of absolute Reprobation; had been more humane and merciful towards Mankind; but now so far as I gather from the words of our Adversary, they are fallen into the same pit with the Calvinists, at least as bad: For if so many thousands, who want the outward means, be damned eternally for the want of them; this so miserable a case should seem to proceed from want of Love of God towards them, and because he did not love them, therefore he did reprobate and reject them. I know not how the Adversary can save himself from falling into the deep ditch of the Calvinistical Doctrine of Absolute Reprobation. But hath not Christ died for all men? If so, he hath died for those who want the outward means, and what hath Christ gained for them by his death, nothing of his Grace either already given them or afterwards to be given, hath he not then died for them in vain? But doth not the Scripture say that God hath his Elect ones in every corner and part of the whole world, whither he is to send his Angels to gather them together, even the children of God every where dispers'd. And yet the outward Preaching of the Gospel is not yet gone to all the parts of the earth: And what shall become of these good and honest Gentiles, such as *Cornelius* was before *Peter* Preached the Gospel outwardly to him? For do not *Peters* words plainly

mainly imply that there were many such good and honest men, fearing God and working righteousness, who were acceptable unto God through Christ, although they had not heard of Christ as yet outwardly. Again, what was to be done with that good ground which was good before the seed was cast into it; and whence was it, that the ground was good, before the outward Preaching of the Gospel? And what did Christ signifie by that good ground in the Parable, but men of a good and honest heart? Suppose then, that some of these were prevented by death, long before the outward Preaching did come to their ears, which is to be supposed in many, by reason of the shortness of humane life; shall therefore all these good men, together with the bad and wicked, be damned eternally? Let every pious and sober man be named so to conclude.

In his Sixth Paragraph, he seemeth in part to acknowledge R. B. his distinction, between Divine General Revelation and Special; but he differeth herein, that he will not have that General Revelation made to the Gentiles to be supernatural but natural, nor immediate but mediate, beside the inward or ingrafted notions of truth importing also an acquired knowledge by the things created, and outwardly presented, and the information and teaching of others concurring. But as concerning the latter, it followeth not that that Revelation was not immediate, because these Gentiles had also an acquired knowledge by the things created,

28 Of Divine Immediate Revelation, &c.

created, &c. For these two are not contradictory to wit, one Knowledge immediate and implanted in them, and another acquired ; but they both consist very well together. And concerning the first, he doth indeed affirm, that the said General Revelation is only natural, and not supernatural ; but he hath not so much as essayed to prove. Now as to that Question, whether that General Revelation be natural or supernatural ; it may be answered, that in a different respect it is both natural and supernatural : Natural in respect of the Subject of its Inherence ; for many things receive their denomination from the Subject of Inherence as some Vessels are called golden, others silver, others brass, according to the diversity of their subject matter. Now God hath planted or sown the General Divine Revelation or Law in the very nature of Man, and it is therefore called by *Jan* *λῶγος ἑμφύλιος* the innate Word, or the Word planted in our Nature, which is as the Ark unto which God hath committed this Divine Law to be preserved. But it is Supernatural in respect of its original Author, and Efficient Cause : For from whence cometh this Law placed in all souls, but from that Supreme Lord and Father of all souls and therefore it is called by *Philo* the Jew, *An infallible Law and incorruptible, Printed in the immortal Mind by an immortal Nature : And by Plotarch, A Faith ingrafted or innate into every reasonable Creature, living in the Soul, and never leaving the Soul destitute of Guidance.* Again, this Law

Reve

Of

Revelation
natural, be
both tra
the most
the Soul,
subject u
supernat
nature in
remain in
needeth
noble O
such a cl
so uncl
need *Am*
purpose,
ne) is
that Lig
was dep
even the
reprove
ners of
those t
every c
do not
their N
but it
where
ble, w
do the
cause t
nifest

Revelation is deservedly to be reputed Supernatural, because it is the Law of God, and whoever transgress it, he doth transgress the Will of the most High God : This Law therefore is above the Soul, and the Souls nature, which ought to be subject unto the said Law, and consequently it is supernatural. And Lastly, because Mans whole nature in the Fall is corrupted, but this Law doth remain in the Soul uncorrupted ; therefore it proceedeth not from Mans Nature, but from a more noble Original and Fountain : For who can bring forth a clean thing as this Law is, out of that which is so unclean as Mans corrupted Nature ? And indeed *Augustine* doth well discourse on this same purpose, *lib. 14. de Trinit. cap. 15.* ‘Man (saith he) is admonished to turn to the Lord, as unto that Light, with which he was touched, when he was departed from him. For hence it is, that even the wicked think upon eternity, and do both approve and commend many things in the manners of men. But by what rules judge they of those things, but such as in which they see how every one should live, although they themselves do not so live ? When do they see them ? not in their Nature, seeing they see them with a mind, but it is manifest their minds are changeable, whereas they see that these rules are unchangeable, which every one may see in them. Nor yet do they see them in the habit of their mind, because these are rules of righteousness, but it is manifest their minds are unrighteous, (note) where
‘then

30 Of Divine Immediate Revelation, &c.
'then are these rules writ where he who is un-
'knoweth what is just, where he understandeth
'that he ought to have that which he hath not.
'Where are they therefore writ, but in the Book
'of that Light which is called the Truth, where
'every just Law is described, and is transferred
'to the Heart of Man, who worketh Righteous-
'ness not by motion, as from one place to another
'but by impressiō, as the Image passeth from
'Seal into the Wax, and yet leaveth not the Seal.
Thus *Augustine*,

Again, In this same Paragraph he blameth
for saying, That the General Revelation doth
suffice unto Salvation, although the Special doth
come, nor be adjoynded thereunto. But grant-
ing that he who hath faithfully obeyed and
followed the General Revelation, be in a safe state
as to the present, and hath a firm and sure hope
of future happiness; yet this doth not hinder
in order to obtain a more perfect state through
Christ, of Eternal Life, the Special Revelation
necessary, as is plain in the example of *Cornelius*
to whom the Apostle *Peter* behoved to be sent,
who was to Preach unto him words concerning
Christ, by which (as the Angel said, *Acts* 11. 14.)
He and his House were to be saved.

C H A P. IV.

IN his Seventh and Eighth Paragraphs, he saith little or nothing more, than what he had formerly delivered concerning the state of the Controversie, to wit, whether Immediate Divine Revelations be the Principle of knowing God, and Divine Things, in respect of all men, and for all times. But divers other things remain as necessary to be opened, for the more clear stating the Controversie: First, as to the Principle of Knowledge, which is either Primary, or Secondary; or which is to the same effect, Principal, or Subordinate. Now as concerning the Subordinate and Secondary Principle, we deny not, but that the scriptures are a subordinate and secondary Principle of knowing Divine Doctrines and Truths, concerning God and Christ; but still we contend for the Holy Spirit, Inlightning, Inspiring, and by its Life giving Vigour, and Vertue, effectually working in the souls of men, as the Principal or Primary: And let the Adversary tell me, seeing he doth acknowledge that the inward illumination and operation of the Holy Spirit, is absolutely necessary to the obtaining any Saving Knowledge of God; whether he doth not believe, that the Holy Spirit inwardly operating and inlightning

32 **Of Divine Immediate Revelation,** &c.
lightning the Minds of Believers, is the Prim
Principle of Divine Knowledge? Or will he
that the Scriptures are the Primary Principle,
that the Holy Spirit is but the secundary and
ordinate, which last, as being too absurd and
sensitive to Christian ears, I hope, he will abho
affirm. Secondly, As concerning the term of
ward Revelation, the strife or controversie
be removed; for why should we contend in
words, if we be agreed in the same sence as to
verity of the thing: First, he doth acknowledge
that the inward Illuminations of the Holy Spirit
are absolutely necessary to beget the saving kno
ledge of God, and Divine Things in Mens minds.
Secondly, He granteth that these inward Illu
inations of the Holy Spirit, are not only effect
but also that they are objective, as being real
jects proposed to the Mind, and moving it to
assent of Truth: For so he doth in his Th
Second Paragraph expressly affirm, *That God
the Spirit revealing, doth not only work efficiently
the Intellectual Faculty, to bring forth or produce
Act of Believing; but doth also move the Mind
jectively, or by a formal representation of an object
determine the Understanding to assent.* Thus
*Wherein, so far as I can understand, or reach, he doth
acknowledge that the inward Illumination of the Holy
Spirit, is Revelation properly so called.* For
inward Revelation we do not understand any
ther thing, than that the Holy Spirit works
only efficiently, or as an Efficient Cause upon
Unde

Understanding, to beget in us True Divine Knowledge and Faith ; but that he also moves *objectively*, or by a formal representation of the Object, determines our Understanding to Assent. For that is it in general to Reveal, but to propose the Object revealed to our perceptive Faculty, and in particular, he who doth propose the outward visible Objects to my sight, he is properly enough said to reveal unto me these Visibles, and the same to be understood of the Objects of the other outward Senses. And surely according to Scripture phrase, the inward illustrations and illuminations of the Holy Spirit, produced in the hearts of the faithful, are called Revelations ; in respect of which, the Holy Spirit in Scripture is called, *the Spirit of Wisdom and Revelation*, Eph. I. 17. he doth illustrate and illuminate the hearts of the Faithful : And *Paul*, writing of the state of his conversion, affirmeth ; that God had revealed his Son in him, the which in some manner and degree, may be said of every converted man. As yet therefore we agree well enough, as I suppose, forming the state of the Controversie. It remaineth then, Thirdly, that we discuss or consider this term *Immediate* a little more fully, wherein alone almost the strife of the Controversie seemeth to be placed ; the which, although at first view it may seem great, yet afterwards laying aside prejudice, it may appear to be little, if any. That may therefore be more clearly understood, what is signified by this term *Immediate*, I desire the

Reader to take notice, that *Immediate* doth
 signifie two very different things: One is, the
 sence of all means or *medium's* in the produ
 any effect. Hence, God the Great Creator, is ri
 ly said to have produced or created his creat
 immediately, because there was no *medium*
 mean, existing (save only his Word and Spi
 whereby to create them. But this significati
 the word, or term, *Immediate*, is too strait
 narrow; and perhaps agreeth to no other op
 tion, than to the Creation and Conservation
 the World by God, that infinite and super
 Cause, unless we add those Divine Miracles,
 other marvellous things which God did of
 and yet doth, without the use or concurrence
 means. The second, or other signification of
 word *Immediate*, doth not import the absence
 the mean, or *medium*; but the intimate applic
 on, or concurrence of the principal and prim
 Cause, unto the secondary; together with
 mean, or means, in the operation. Again,
medium, or mean, is either continued or disc
 nued: The continued mean, I call that mean wh
 is continued, or continually and closely is
 joyned in working with the Cause, both pri
 pal and subordinate: But the discontinued
 is that which is not continued, or conjoyned
 the working, with the primary and princ
 Cause; but either works nothing at all, or wo
 eth only with the secondary Cause; whileas
 principal and primary Cause worketh not

with the said mean, but suspendeth and withdraw-
 eth its concurrence and influence, that is requisite to
 the producing the effect aright. Now the conti-
 nued mean, or *medium*, hindereth not, that the
 action or operation of the principal and primary
 Cause, be said to be immediate: Hence *Immedi-
 ate* is as much as to be *in medio*, i. e. *in the mean*,
 and therefore when God is said to be in the midst
 of the faithful, so that by his presence in the midst
 of them, or he mediating and intervening, they
 perform all their works; he is rightly and pro-
 perly said immediately to work in them, and to
 inspire and enlighten them. Now that the con-
 tinued mean hinders not the immediate operation
 of the principal Cause, many examples might be
 produced to show it: I shall give an instance in
 some few which follow. The Sun doth immedi-
 ately enlighten our eyes, and shine upon the visi-
 ble objects, and yet it doth this by means of the
 Air, and sometimes by means of the Chrystal, or
 Glass of the Window. But because the Air, and
 Glass, or other diaphanous and transparent *medi-
 ums* are continued with the Suns illumination, the
 said illumination is immediate, and is commonly
 acknowledged so to be. Again, when the Hus-
 bandman laboureth in his field, using many means,
 as Ploughing, Digging, Sowing, Watering, or
 Reaping and Gathering his Corn, the Sun doth
 immediately enlighten him, and shine upon his
 labours; by vertue and assistance of which illu-
 mination, he still laboureth. Here we see, the

making use of many means, doth not hinder immediate illumination and operation of the Sun upon the Husbandman and his labours, but these means, and the use of them, doth very well agree with the Suns immediate illumination, as it were, Revelation, and the one is perfected and established by the other : For as the labourer and using these outward means, cannot be rightly performed, and do not profit or avail, without the Suns influence and operation ; so unless the said Husbandman doth labour in his Field, Plow, Dig, Sow, and perform other necessary actions in the labouring his ground ; the Suns illumination or operation, although immediate, shall little avail him. Another example I shall give, in the daily mutual conversation of men one with another. When one man speaks to another face to face, they both hear and see each other immediately, and yet this hearing and seeing of one another, is not without the use and intervening of many means, or *mediums* ; for both the voice and image of those men immediately so conversing, are conveyed from one to another, not only by means of the Air, but also of many Organs of the Eyes and Ears. It now remaineth to apply these examples, or similitudes, to the present purpose of Immediate Revelation, and the Illumination of the Holy Spirit. Do not our Adversaries grant that God doth so enlighten the minds and inward eyes of the Faithful, with his Light and Illumination (who is the inward, spiritual, and invisible

Sun of the Soul) as the outward and worldly Sun
 doth inlighten our outward eyes? I suppose, this
 they will grant. Again, Is not God, who is the
 Light and life of the Faithful, as closely and inti-
 mately present, or rather indeed much more pre-
 sent with his people, as the outward Sun is to our
 body and outward Man? Doth not the Spirit of
 God, which is of a most subtle and penetrating
 nature, and his Light, Life, and Virtue, more per-
 fectly go through and penetrate all means; than
 the outward illumination of the Sun can penetrate
 or pierce through the Air, or most clear and tran-
 parent Glass or Chrystal? Is not God most in-
 wardly present in all his Creatures, and most near
 and close unto them? Is he not more near unto
 us, than all means however so near? But it may
 be answered, that God worketh in us, using many
 and various means, as reading of the Scriptures,
 Preaching, Hearing, Meditation, Prayer, some-
 times one and sometimes another, and at other
 times divers joyned together. This is granted,
 but all this hinders not, that the operation and il-
 lumination of God in the use of those means, is
 immediate: For if the use of all means in every
 respect be taken away in Gods instructing, teach-
 ing, inspiring and inlightning men; I know not,
 if it can be proved clearly, that any man, whe-
 ther Prophet or Apostle, was immediately inlight-
 ned or inspired by the Holy Spirit, with special
 Revelation: For besides that many of the Pro-
 phets were taught of God by the means and mi-

nistry of Angels, and that *John* the Apostle had his Visions of the Revelation, when he was banished into the Isle of *Patmos*, by means of an Angel sent by Christ unto him; what Prophet or Apostle ever was of God, or of Christ, but made use of means? Was not Prayer (sometimes both Mental and Vocal, sometimes only Mental) a general and universal Mean, which both Prophets and Apostles used, and that frequently, to obtain their Divine Inspirations and Revelations? Do you not read, how *Moses* besought the Lord, that he might see his glory? the which most sweet and blessed Vision he obtained by means of his prayer, and the same is to be understood of the other Prophets. And did not the Apostles continue without one accord in prayer, at a certain place, between the time of Christ his ascending into heaven, and the giving of the Holy Ghost on the day of Pentecost. And did they not obtain that most excellent gift of the Holy Spirit by means of their prayer? And did not *Cornelius* and his Friends receive the Holy Spirit, by means of *Peter* his Preaching, and the like did frequently come to pass to the Primitive Disciples, by means of the Apostles Preaching, and laying on of their hands? Did not Christ inspire the Apostles immediately, before his Ascension, by means of his outward Preaching unto them, and laying his hands on them? Did not the Apostles Minister one to another (after they had received the Holy Spirit) of the word of Life, and did edifie and build up one another?

Had not the Prophets of old, Schools ; and there
 did Propheſie, and Preach, and Pray, and by u-
 ſing theſe means , the Gift and Spirit of Propheſie
 came upon many Hearers immediately ? Surely
 few or none of the Prophets or Apoſtles, but at
 times were outwardly taught : *Adam*, the firſt
 prophet, instructed *Abel* and *Seth* ; *Seth* instructed
 his Children, and they again their children, at leaſt
 ſome of them, until *Noah* ; and *Noah* instructed
 ſome of his Poſterity, and they again of theirs un-
 til *Abraham* ; for without all controverſie both
Abraham and *Moses* learned ſome things by out-
 ward teaching, from their Forefathers, of God,
 and Divine Things ; which yet did not hinder,
 but that they alſo were immediately inſpired and
 taught of God themſelves ; yea, the outward
 teaching did further them, and, by its virtue, did
 prepare their minds to receive their Divine Inſpi-
 rations. But put the caſe, that ſome of them did
 not hear any thing taught them outwardly, by
 mans voice, as in the caſe of *Adam*, when he was
 alone ? Did he or they therefore uſe no means,
 to obtain their Revelations ? Or did God uſe no
 means, when he did communicate unto them
 thoſe Revelations and Inſpirations ? Did he not
 always uſe their Souls and Minds, at leaſt, as
 means and instruments, when he did inſpire them ;
 as he did uſe their Tongues and Lips, to ſpeak
 forth, and their Hands to bring forth, in writing
 their Prophecies, Viſſions, and Revelations ? For
 that the Souls and Minds of the Prophets, and

their Intellectual Faculties or Powers, were altogether passive (and suppose they had been altogether passive, yet they might be accounted passive means) but were partly active; is clear enough manifest from the diversity of style and phrase of speaking and writing, that doth occur both in the Prophets and Apostles? For *Isaiah* doth after another manner of style, express Visions and Revelations, than *Amos*: And among the Apostles, *Paul*, and *Matthew*, and *John*, differ in their style and manner of expression. This diversity of style and manner of speech, proceed from the different qualifications and endowments of their minds: for as the spirit of God findeth any man furnished or endued with gifts, whether natural or acquired; so he worketh on him accordingly, sanctifying those gifts, and making use of them as means, in his work and service. Again, that the Souls and Minds of the Prophets might be rendred apt and fit, to be used by God as his instruments and means, both to receive and convey the Revelations of his Will, how many, and how great preparations and purifications did they require; all which might be called means? Yea, with what watchings, fastings, prayers, and wrestlings, against all inward impurities, and evil and unclean suggestions and temptations of the Devil, did they labour both day and night? How soberly, how holily, how chastly, how purely, how obediently, behaved they to walk, and have their conversation, in

God

Gods commandments, both in respect of the inward and outward Man, that they might be approved Ministers and Prophets of God? And therefore, never any Prophet of God, who was true and faithful, whom God inspired immediately, but used divers sorts of means: And did not some of the Prophets under the Law, make use of Minstrels, as means, to fit or dispose them to Prophecy, in that legal and shadowy dispensation? And *David*, at sundry times, when he considered the Heavens, and the Stars, and other excellent works of God; did fall into most excellent and noble Visions and Prophecies, as may be seen, *Psal.* 8. 104, 107, &c. And therefore the right and lawful use of means, whether of Scripture in reading or hearing, preaching or praying, meditating or waiting, singing or thanksgiving, or any other appointed of God; doth not in the least hinder, that the illumination and revelation of God in the hearts and souls of his people, be immediate, and properly so to be accounted. For the Sun shineth as immediately, while the Husbandman doth labour in his Field, using many sorts of means, as when he doth nothing; and oft-times, the Divine Sun of Righteousness, which is in Christ, doth as immediately shine in the hearts of the faithful, and inspire and enlighten them, when they are exercised according to the Will and moving of God, in the use of means, as reading, hearing, meditating, and the like; as when they are not so employed, but only silently

42 Of Divine Immediate Revelation, &c.
ly waiting upon God, which also may be called
mean.

CHAP. V.

WHat doth now remain of Controversie
Debate, betwixt our Adversary and
in the matter of inward and Immediate Revela-
tion and Inspiration? Perhaps he will say in
That we affirm that God doth in many things
lighten and inspire us, without making use of
Scripture Means: But he pleadeth, that none
the Faithful is enlightened or inspired in any
ticular, without the concurrence of Scripture
this I answer, First, the Controversie of Imme-
diate Revelation is more large and general, than
be restricted to that without Scripture: For
one question, whether Divine Revelation be
ceived without all means; and another ques-
whether without the means of Scripture. But
condly, If it were granted (which yet I do
grant) that no man hath any inward illumination
or Inspiration, or Revelation, in our days, with-
out the conveyance and concurrence of Scripture
used either in reading and hearing, or meditation;
on; all this should not hinder the said Illumina-
tion, or Inspiration, to be immediate; because
the Scripture, in that case, is a continued medium
or *medium*, most closely and nearly conjoin-

With that Illumination, as doth sufficiently appear from what is above said. Moreover, it may be affirmed, that as to those, who, from their Infancy and Childhood, or from their first Conversion, have been instructed and exercised in reading and hearing the Scriptures, and meditating upon them; that they have been a remote means at least, and continue so to be, in respect of their knowledge of Divine Things, to wit, by disposing and fitting or preparing their Minds and Hearts (through the secret operation of the Holy Spirit) unto true Piety, Purity, and Holiness; and to the begetting of those Divine Vertues in them, whereby at length the Soul and Mind may be raised up to behold Divine Things, and God and Christ himself, far beyond and above the reach and measure of words, which, as is already said, are not the Divine Things themselves, but the signs and shadows of it were, of them; and so to see God in Christ, without these veils and coverings of words. We do therefore greatly esteem and value the use of the holy Scripture, when it is joyned with the inward operation and illumination of God; but if the use of the Scripture be separate from the said inward illumination and operation, as it happeneth most frequently among the most of these called Christians, it doth nothing profit, but is only a killing Letter. And seeing the Adversary doth acknowledge that the Gentiles know many things of God, and some things that are Divine by General Revelation, and these inward notices of Truth

Truth planted in them by God without Scripture whereby that which may be known of God manifest in them; therefore many things are revealed unto Christians, of God, and Divine Things, by General Revelation: For the said General Revelation is as large, or indeed more large and full in true Christians, who have the Scriptures; as in those Gentiles which have them not, because the General Revelation, commune to with the Gentiles by virtue of Special Revelation, and the doctrine of the Scriptures is much improved, and perfected, in true Christians, yet retaining its Nature of General Revelation: Even Natural Reason, and other Natural Gifts of Soul, are much improved and perfected by the operation of the Holy Spirit, and yet retain their Nature as such. And if we except these Doctrines and Heads of General Religion common to with the Gentiles, which are revealed both to them and us without Scripture, of all which notwithstanding the Scripture doth abundantly testify; all other Doctrines and Heads of the Christian Religion (which is a special Religion, more perfect and excellent than the General, and perfected the said General Religion in true Christians) are made known unto us by the Scripture means, by the Holy Spirit inwardly enlightning and inspiring, that we may understand the Doctrines declared in the Scripture, and may savingly apply them with true and sincere Faith, to the salvation of our souls. And what more any can require of us

establi

establish the due use of the Scripture, or of any
 other means, I do not understand. And as con-
 cerning the aforesaid experimental and sensible
 knowledge of God, that is only manifest or ob-
 vious to the inward and supreme senses and pow-
 ers of the Soul, as they are opened and awakened
 in us by the work of Regeneration, and Renew-
 ing of the Holy Ghost; although the Scripture
 words do not immediately concur, in the formal
 attainment of such a Divine and Intuitive Knowledge, as
 the words of a mans name do not make me see
 the man; yet the Scriptures do witness abundantly
 concerning such an experimental and spiritually
 sensible knowledge of God, which is perceived
 in a most inward union and communion of the
 Soul with God, and in a certain Intellectual, or
 spiritual contact or touch, of which, not only
Plato and *Plotin*, and others among those called
 Philosophers; but the Apostles, among the Chri-
 stians have largely made mention: And after the
 Apostles, *Athanasius*, *Gregory Nazianzen*, *Clemens*
Alexandrinus, *Origen*, and many others among
 the Grecians, and *Augustine* and *Jerome* with ma-
 ny others, many Ages ago among the Latines, and
 in latter Ages, *Bernard*, *Thauler*, and *Thomas a*
Kempis, and the Author of the *German Theology*,
 unto whose Book *Luther* did write a Preface, and
 did much commend it. All these, and generally
 these called Mysticks, and Writers upon Mystick
 Divinity so called; do Preach, and hold forth a
 certain Knowledge of God, which is received
 without

without all words, by a certain inward gust, taste, and touch, and inward feeling of God, and Divine Things, in the souls and hearts of those who have attained unto that due state and degree of purity and holiness, requisite in order to such knowledge and enjoyment. And hence it is, that they distinguish Theology, or the knowledge of God, into discursive on the one hand, and instinctive, or intuitive and contemplative on the other; and they say the former is had or received by words, and verbal discourses, syllogisms, propositions, premisses and conclusions, gathered and collected from Scripture, which yet, without the Spirits inward illumination and operation, is ineffectual to the salvation of those who have it; but that this latter is obtained by a naked and simple perception and intuition of God, and Divine Things, as the mind is purified and cleansed, and denuded, as it were, from all images and similitudes, or signs of words, or outward things whatsoever. That we may therefore put a conclusion to the forming the state of the controversy arising, which is the most principal thing, if the question be made concerning doctrinal and discursive Theology, or knowledge, which require words, propositions, definitions, reasons, arguments, and conclusions; we shall readily grant that the Scriptures are a General Principle of the same, but Secondary; the Holy Spirit inwardly enlightening and inspiring mens souls and hearts, being still the Primary and Principal, and that by means of the
Scripture

Scriptures, in reading, and hearing, and meditating upon them, and as they are preached, and opened, and used by men spiritually gifted and fitted of God, we attain to the knowledge of the said discursive and doctrinal Theology, and most especially the Scriptures are of service unto us, when we turn or convert the words of them (that do most nearly respect Holiness of Life and Manners, such as the precepts and examples of Christian Vertues) into good works and deeds, and into a good and Christian Life. But in the experimental and mystick, or intuitive and contemplative Theology, not the Scripture words, but the things themselves signified by the words, to wit, God, Christ, the Holy Spirit, the Life, Light, and Power of God, the Love, Peace, and Joy of God, and the Kingdom of God, which Christ did testifie to be within us, reveal and demonstrate themselves to the souls and hearts of the faithful, by themselves, nakedly in their own proper and native light, glory, and evidence, without words; even as the outward things and riches of this visible world, and the beauty, glory, and vertue of them, reveal and discover themselves unto our outward senses without words, and far beyond the force or reach of words. And if outward things without words are continually presented to our outward senses; it followeth, that inward things, to wit, the things of the Divine and Heavenly Kingdom, which is in us, are presented to our inward and spiritual senses without

out words; seeing these inward and spirituall things are as near to our souls, yea, much nearer, as those outward things are to our bodies. And thus the state of the Controversie being rightly framed, and brought to a period, I shall have little difficulty to answer the following Paragraphs or Sections, of the Adversary; seeing in all things almost, he goeth without, or beyond, the state of the Controversie, and so contendeth not so much against us, or R. B. as his own shadow or thought.

C H A P. VI.

WHat the Adversary saith in his Ninth and Tenth Paragraphs, are of the same tendency with the things he had formerly mentioned belonging to the state of the Controversie.

In his Eleventh Paragraph he saith, the Controversie is not of any sort of Revelation, but that of Immediate: And in his Twelfth he affirmeth that Revelation considered in it self, doth prescind or abstract from that which is Immediate and Mediate. And he assenteth unto R. B. his five Propositions, pag. 9. of his *Apology*, and that Divine Revelations remain to be the formal object of the Saints Faith, but he denyeth them to be Immediate. To whom I answer, that he granteth with us, *That the inward illuminations and operations of the Holy Spirit are altogether necessary*

begin

reget true and saving Faith in men, and that these inward illuminations are objective, or by way of Object, Par. 32. and Par. 34. So that the act of Faith is occupied or exercised, and doth finally stay in God himself, revealing as the Object. And what he subjoyneth, That God revealing, as the formal Object, in whom the Understanding stayeth or resteth, and the Divine Revelation consisting of the external signs; are not to be opposed: Because when God the revealer, by outward words Preached, or Writ, moveth the Understanding to acknowledge them to be as a Divine Revelation; it cannot be denied, that the Understanding doth so rest in God revealing, as the formal Object: So that it doth also regard these signs depending on God, by which that Revelation doth consist, meaning the words. All this is granted both by me and R. B. yea, that is it, for which R. B. pleadeth, viz. that God inwardly illuminating and moving the Understanding to the assent of the Doctrine, declared by the external words or signs; is the formal object of the Saints Faith: To which, seeing the Adversary doth plainly consent, I know not how he doth affect to shew himself here opposite unto us, when in the thing it self I see no difference betwixt both; unless he meaneth, that the outward words, or signs, doth also pertain to the formal object of Faith, as he seemeth to explain himself, Parag. 22. The which also R. B. hath granted, after a sort, having brought a distinction of the formal object, into quod, i. e. which, and quo, i. e. by, or for which,

or betwixt that which is believed, and the formal principal cause, or reason of believing; the whole distinction, the Adversary ought to grant, as applicable to the present matter, if he will firm stand to his first concessions: For he doth acknowledge, that the outward Revelation (as he calleth it) of words and signs, is not simply believed by the faithful, for it self, but because God inwardly inlightning and moving; and therefore God thus inwardly inlightning and moving is the formal object *Quo*, i. e. by or for which they principally believe: And yet we deny not, but that the words are the formal object, *Quod*, i. e. which is believed, or as some perhaps would rather say, *the material object*. But if any controversy doth here remain, it doth consist rather in a logical subtlety, or ambiguous signification of words and terms; than in the truth of the thing or matter it self, which ought to have no place among sober men, professing the simple and plain Truth of Christ. There remaineth only one difficulty with the Adversary, whether these inward Illuminations are to be called Immediate? which I judge R. B. hath sufficiently proved in his *Apology*, and I also in this my answer. We grant indeed that this term, or expression, of *Immediate Revelation*, is no where to be found in Scripture and therefore it would be hard to prove, against a froward and wilful Adversary, that any of the Prophets or Apostles had Immediate Revelation. For it did suffice unto the Prophets and Apostles

Of Divine Immediate Revelation; &c. 51

to express the word or term Revelation, simply so called; and that God revealed himself and his mind and will unto them, that he did enlighten and inspire them, that they had the Spirit of God and Christ inwardly teaching and instructing, and moving them. Those simple and plain Men did not think of that subtle and nice distinction of Immediate and Mediate Revelation, feigned and invented by the School-men and Sophisters of this world, whereby the truth of this mystery is veiled and darkned. For to speak plainly, and in propriety of speech, following the common Phrase of Scripture, all Divine Revelation is Immediate, even as all Vision is immediate; and all outward sensation is Immediate, and doth regard and respect its immediate object, and as it is immediately proposed: Which yet doth not hinder, but that the outward words, by a metonymy, or figure of the sign for the thing signified, may be called Revelations or Visions. But there is oft a great hurt in that, when figurative Speeches are once allowed, that at length it comes to that, that they are thought proper. *John* his Treatise is called his Revelation, when yet it is most certain, that that Book, or Treatise, was not the Revelation it self, which he had in his Mind and Spirit, but only a sign and outward declaration of it. Also the Prophets at times, called the words which they published by voice or writing, their Vision, when yet they were not the Vision it self, but a sign and declaration of it, as any man of a sound

Judgment, as I believe, will easily grant. Moreover, as to the outward Apparitions made by God at times to the Fathers and Prophets, if they be granted to be Revelations, they were also in their kind and manner Immediate, either to the outward Senses, or Imagination. But that is most properly the Revelation of God, which is presented to the Mind, Spirit, and Understanding of Man. For seeing God is a Spirit, he is not to be seen by the outward eyes, nor is he perceptible by any outward or mortal senses, but is only seen and known in Spirit; and therefore only by the Spirit is he properly revealed to the alone Spirit, and spiritual Eye, and Sense of Man. But it is not to great purpose, to dispute much of those outward Apparitions made unto some of old, seeing they do not touch the thing that is mainly in controversy, which is of Gods inward appearances, for which only we contend, as necessary for the begetting true and saving Faith and Knowledge in mens hearts. We do not plead for outward Apparitions: And it is plain enough they did not properly reveal God himself, but rather were a Veil wherewith God covered himself because of humane weakness; For if any had judged the outward Apparition to have been God himself, certainly he should have fallen into grievous Idolatry. But that *R. B.* did affirm, that there were divers Administrations, under which the Spirit of God revealed himself, doth not prove what the Adversary would, that God only did mediately
 reveal

reveal himself unto some men ; for the divers Administrations are well enough to be considered, as well in the Inward and Immediate Revelations, as in those which are outward : And also that God spoke unto the Fathers by the Prophets of old, proveth not that God revealed himself only to them outwardly and mediately ; for this doth contradict our Adversary his own belief, who doth equally contend with us, that all the believing Fathers were inwardly Inlightned by the Holy Spirit, and that Inward Illumination is Immediate where-ever it is found, as I have above sufficiently made appear.

Again, That in his Fourteenth Paragraph (citing *R. B.* his words, Parag. 13.) he saith, he denyeth, and not without cause, *That which R. B.* thought no man would deny, *viz.* That God all along from *Adam* to *Moses*, had revealed himself to his Children inwardly by his Spirit. I think strange the Adversary should deny this, for by so doing he doth openly contradict his former concessions : For did he not grant that God doth always inwardly Inlighten his Children, and that with an Illumination both effective and objective, and that no outward Revelation or Preaching doth suffice unto Salvation, without a Divine inward Operation and Illumination : And therefore why he should now deny it, I do not understand, but that he hath forgot himself. Nor doth it hinder (which he laboureth much to prove in this whole Paragraph) that some were outwardly in-

structed by Preaching, but that they were also
 gifted and endued with inward Inspiration and
 Revelation; for these two do not fight one with
 another, but very well agree. But it will be too
 hard an undertaking for him to prove, that men
 in all those Ages were taught by outward
 Preaching: For although *Enoch* Preached the do-
 ctrine of Truth, he could scarce do it to the whole
 world; and the like is to be said of *Noah*, who
 only with these of his small Family was found
 upon earth: For how many thousands of man-
 kind lived then on earth, far separated asunder.
 And how unlikely is it, that this one man could
 sufficiently instruct the whole world? Surely
 nowhere read in all the Scripture, that *Noah*
 Preached to all mankind in the old world, but
 we find expressly that God, by his Spirit, did stir
 in those men; which most plainly sheweth, that
 they had some inward teaching given them from
 the Spirit of God: For against what did they sin
 but that Law published by the Spirit of God in
 their hearts, seeing they had no written Law; nor
 can the Adversary ever prove, that they had it
 delivered to them all by word of mouth. But
 they had that inward Law, which as *Paul* affirm-
 ed, the other Gentiles had, *Rom. i.* For *Paul* did
 not recur to outward Teachers, speaking of the
 Gentiles, but to that which was known of God,
 which he had revealed to them, the Book of the
 Creation assisting or concurring with the said in-
 ward Teacher. But surely in many Ages, out-
 ward

ward teachers were but few, and the Word of God was rare in respect of its being outwardly Preached, yet it was near and within, in the hearts both of Jews and Gentiles, as *Paul* did affirm, *Rom. 10.* compared with *Deut. 30.*

CHAP. VII.

IN his Fifteenth Paragraph, the Adversary doth wrest some words of *R. B.* unto a sence far differing from his Mind, whose words were, that in the time of the Law, God *did no other way* speak unto his Children, than he spoke unto them in that time, from *Adam* to *Moses* : From thence the Adversary concludeth, that *R. B.* denyeth that God used the outward Preaching of his Servants unto his People, all the time of the Law, which surely never came into *R. B.* his mind so to think : For he doth plainly acknowledge, that there were outward Ministeries of Preaching unto the People, in the time of the Law ; but *R. B.* did understand this, that God who is faithful and unchangeable, did never change his way or manner of Teaching, and Inlightning his People and Children by his Spirit inwardly working in them ; but that he continued the same, in all Ages, as well before the Law as after the Law, and also after the coming of Christ, whether the outward Preaching was much, or little, or none at all : For to some it

was much, to some little, and to some none ; but always the inward Preaching, Speaking, and Illumination of God, by his Spirit, did remain in some degree, more or less, in the true Church, and in all its members. For if at any time the outward Preaching was little or none, as might happen to some ; God did supply that outward defect inwardly by his Spirit ; and when the outward Preaching was much, God did sanctifie it to the Faithful, and made it effectual by the inward operation of his Holy Spirit : For the inward presence and assistance of the Holy Spirit is no less necessary, that one Preach aright, than it is necessary unto the Hearers, that they may know and believe aright what is Preached unto them ; and indeed men both Preach and Hear aright, when both Preachers and Hearers are touched by the same Spirit, and are both together Inlightned and Inspired : For even as when a Philosopher discoursing unto his Hearers, of the things of Natural Reason, requireth that there be a Spirit of Natural Reason, or a Reasonable Spirit in them as necessary, whereby they may understand his Reasons ; so the Theologue, or Minister of Divine Things, while he Preacheth those Divine Things unto the Hearers, doth no less require a Divine Spirit in them as necessary, whereby they may understand the said Divine Things, for there is the like Reason in both. And therefore if in all Ages, from *Adam* unto *Moses*, and from *Moses* unto *Christ*, God raised up some excellent Prophets and

and Preachers, whom his Spirit inspired and moved to Preach, with the same Spirit he did inspire and endue the faithful to hear: For the Holy Spirit is equally necessary both to teach, and to hear, or learn profitably and savingly what is taught; the Teacher and Learner being united or joyned together in the same mind and hearty affection, through the effectual working of the same Spirit. And hence it was, that *R. B.* in his *Apology*, cited *Nehem. 9. v. 20. Thou gavest thy good Spirit to instruct them*, or give them understanding; to prove, that the people of *Israel* was in some measure endued with the Spirit of God. To which our Adversary doth answer, If (saith he) we say that the Spirit of God was so given unto them, that it did exert or shew it self forth by *Moses*, who did enjoy immediate converse with God, and Preached to them by word of mouth, and sometimes did write to inform the People; it doth not appear what *P. B.* hath to object or bring against it. But such an answer might rather be expected from some Socinian or Pelagian, than from any coming out of *Luther's* School, or professing the Spirit of Grace to be necessary to every one of the faithful: For were there not many faithful and true children of God among that people? Had they not therefore the same Spirit with *Moses*, because they had the same Faith? Seeing *Paul* saith, that as there is one Faith, so one Spirit, of which all the faithful are partakers unto salvation, and even they who are unfaithful, by the same Spirit are inwardly

inwardly admonished and convinced. But how far (as it seemeth) hath our Adversary forgot himself, and his Doctrine, who did formerly grant that all the faithful had the Holy Spirit given them to inlighten and assist them savingly to know God, and believe in him, and consequently all the faithful among the people of *Israel* had the same Spirit with *Moses* as well as he, which Spirit was one both in him and them, and was as necessary unto them to learn what he taught, as it was unto *Moses* for to teach: And therefore it is worthy of observation, what was said *Nehem.* 9. 20. that God gave his good Spirit unto them, to give them understanding; which is as much as to say that the people might understand the things which *Moses* and the other Prophets did Preach unto them; for the same spirit is of equal necessity both to the Teachers, and to them who are taught.

In his Nineteenth Paragraph he answereth to the words of *David*, cited by R. B. *Psal.* 51. *Last me not away from thy presence (or face) and take not thy holy Spirit from me:* And *Psal.* 139. *Whither shall I go from thy Spirit, and whither shall I flee from thy presence.* The words (saith he) do not say, take not away thy holy Spirit from me, which was immediately given me, nor whither shall I go from the Spirit that doth immediately speak unto me; but they only make mention of the Spirit, and do not define or determine the manner of its communication, or way of speech. But if this his answer hath any force against the immediate communication of the Holy

Spirit

Spirit, given commonly to the Saints, it shall also exclude *David* himself, (an excellent Prophet) who said these words from the immediate communication of the Spirit. Then as seemeth unto me, the Adversary wonderfully forgetting himself, within a few lines he confesseth, that *David* was immediately inlightned by God, and gifted with the Spirit of Prophecy. Lo, how he hath mortally wounded and killed his own cause, as it were, with his own hands : For, because the words of *David* above cited, do not say, take not away thy holy Spirit immediately given me, therefore he argueth, that these words of *David* do not prove an immediate communication of the Spirit. But I now where find it said in the whole scripture, that the Holy Spirit was immediately given to *David*, or to any of the Prophets and Apostles ; for the scripture hath not the term *Immediate*, which is enough to demonstrate, that when it is said, the Spirit was given to any man, doth sound or signifie as much, as that the Spirit was given him immediately. But for that distinction of the Spirits being given immediately to some, and only mediately (or remotely) to others, the scripture is wholly silent of it, neither can it be gathered from scripture by any good consequence : And let this answerer tell me, if some stubborn and cross grain'd Adversary should deny, that any of the Prophets or Apostles were immediately inspired, how could he convince him of his error ? For whatever places of scripture he shall bring to con-

vince

vince him, he shall be ready to answer with our Adversary, that all these places of scripture say nothing of the Holy Spirit his being immediately given to any, either of the Prophets or Apostles. But if he answer, that the scripture-words which say, that the Prophets and Apostles had the Spirit of God inwardly teaching, enlightning, leading, moving, and acting them, although they do not expresse the term immediate, yet they do sufficiently signifie and import the immediate communication of the Holy Spirit; therefore it shall be equally lawful unto us to conclude, because all the faithful, and true children of God, are in scripture to have the Spirit of God which dwelleth in them, doth inwardly teach them, inspire, enlighten, lead, move, and act them; and that it is one spirit which is in all the faithful, whether they be Prophets or Apostles, or any other members of Christ, because the phrase of the scripture is the same; concerning the communication of the Holy Spirit, as well to all the faithful, as to the Prophets and Apostles; therefore it has the same sense in both, to wit, that both the Prophets and Apostles, and all the faithful servants and children of God, have one and the same Spirit of God immediately communicated unto them. Nor is this to make all Prophets or Apostles; for although the communication of the Spirit be immediate unto all, yet it doth not produce in all the same gifts and functions; but one sort in the Prophets and Apostles, and another sort in ordi-

Of Divine Immediate Revelation, &c. 61

ary Christians : Even as the same soul, or spirit of man is immediately communicated to the whole body, and all its members, yet it doth not follow that every member is the Head or Eye ; for notwithstanding that the same spirit is immediately communicated to all the members ; yet there remaineth a clear distinction of the members, and of their offices one from another. Again, where he affirmeth Parag. 19. that the Prophets and apostles received the Spirit immediately, but all others of the faithful but only mediately : He saith this without any proof, and playeth on the ambiguous, or various signification of the word, or term immediate and mediate, which I have above explained, and so he departeth and goeth aside from the true state of the controversie altogether : for although it be granted, that many received the Holy Spirit by means of the outward preaching, that doth not hinder, but that they had it immediately and most nearly communicated unto them of God ; for beside other reasons and examples formerly brought by me, *cap. 4.* the following example shall demonstrate the thing abundantly. We see by how many various means a Husbandman, or Gardiner, doth ingraft a Twig or Branch upon the stock of a Tree, the using of which means notwithstanding doth not hinder, but on the contrary doth greatly conduce and further, or help, that the said branch may cleave immediately unto the stock on which it is ingrafted, and may draw and derive life, and a vital influence

influence from the said stock, or root immediately, and most closely, no less than if it had been natural branch of the said Root. Again, Herbs and Trees are planted in the earth by using man's means, which afterwards taking root in the earth do derive from it immediately life, and a vigorous or lively influence and vertue. Granting therefore that the faithful are commonly ingrafted into Christ by means of the outward Preaching, do they therefore derive nothing of the Spirit of Christ immediately? Are not the Faithful as immediately joyned or united to Christ, as the branches are to the Vine, or the Twigs to the Stock on which they are ingrafted? Shall they not therefore immediately partake of the spirit of Christ, seeing, as Christ himself hath said, He is the Vine and the faithful are the Branches grafted into him? Moreover, How can the Adversary prove that the Prophets and Apostles, who (as he confesseth) had the Spirit immediately, had it not derived and given unto them commonly, by means of outward Preaching? For the younger Prophets did commonly, and for most part, hear the elder Prophets preach unto them, and by means of their Ministry and preaching, they also received the same Spirit which dwelt in them immediately, and moved them immediately to speak, as it did the Elder Prophets. Hence it is that we read of the Schools of the Prophets, and of their Sons and Disciples in the scripture: And did not *Elisha*, the Disciple of *Elijah*, by means of

his Master, immediately receive the Holy Spirit? And the Apostles also received the Holy Spirit, in some degree, immediately, before the day of *Pentecost*, by means of Christs preaching outwardly unto them : Nor can it be questioned, but that when they received the same Spirit more abundantly on the day of *Pentecost*, they were much helped, and assisted, or prepared for such an excellent dispensation, by means of Christs doctrine which he preached unto them, while he was yet conversant with them in the flesh upon Earth. And the faithful did commonly receive the Holy Spirit, and many excellent gifts of it immediately, and yet by means of the Apostles preaching, and laying on of their hands. I spoke before of *Corneilius*, who received the Spirit immediately, and yet obtained it further by means of *Peter's* preaching. *Timothy* also received that excellent gift which was in him by Prophecie, with the laying on of the hands of the Eldership. If therefore it be said, that some of the faithful received the Spirit immediately, and others only but mediately, beside that such a distinction cannot be proved from scripture, being altogether a mere invention, and fiction of mans brain ; they who had the Spirit immediately, did oftentimes obtain it by means of the preaching of others unto them : And the gift of Prophecyng or speaking immediately by the Spirit, was continued in the Church in the times of *Justin Martyr*, and *Tertullian*, as they themselves do testifie, the which continuati^{on} of
fo

so excellent a gift was by means of preaching, long as the Preachers did preach purely by the Spirit, and also did purely and chastly live, and walk in the Spirit. But when the Preachers lay off, or ceased to preach by the Spirit, and to live in the Spirit, and to put their own spirit in the room and place of the Spirit of God, and of Christ ; that Spirit and gift of Prophecie (the which is greatly to be lamented) did cease in great part.

What the Adversary disputeth against *R. B.* in his following Paragraphs to the end of his dissertation, and answereth to *R. B.* his solid and firm arguments taken from scripture, doth altogether lean upon that false foundation, sufficiently refuted by me, to wit, that because the faithful, both under the new and old covenant, received the Holy Spirit by means of outward Preaching, ordinarily and commonly ; that therefore they were not immediately endued and inspired with the same ; the which consequence I have already over and over again showed to be most false, although it were granted, that all the faithful had always received the Spirit by means of outward Preaching, or using of the scriptures, the which I will never grant unto him. And if I shall grant unto him, that the faithful received the Spirit of Christ in some degree, by means of the doctrine outwardly preached, while as yet they were as children and Infants ; he can never prove from thence that when they were more advanced into a spiritual

tual, and holy life, and come unto the state of men, that they did always receive the further measures and degrees of the Spirit, by means of outward Preaching: For it doth not follow, that because at sometime they received the Spirit by means thereof, that they always did so receive it in the fuller and larger measures and degrees thereof; even as it doth not follow, that because a Child, or Infant, needeth the ministry or means of a Nurse or Servant to feed it in that weak state, that therefore it always needeth the help of that Nurse or Servant, when it is come to a mans Age and growth. I shall not therefore stay to answer to every thing of his Dissertation, by giving still new answers, seeing one answer doth suffice to them all; and if I should still repeat that one Answer, I should both lose my time and labour, and also should weary the Reader, and beget a loathing in him; and therefore with this one Answer I reply unto all he hath objected against *R. B.* That he departeth from the state of the question, and still beggeth the thing in controversie; and so falleth into that error, commonly called in the Schools, *Petitio principii*, i. e. a taking for granted the thing in controversie, while he doth continually oppose, and set at variance, the immediate communication of the Holy Spirit, and the means of outward Preaching, and other the like helps which are not to be opposed, but do well agree. And it is so far otherwise, that the Spirits immediate communication doth not only not hin-

der, or make void the use of any means appointed of God, as of Preaching, Reading, and Hearing the scriptures, and meditating upon them; that on the contrary, it doth truly and solidly establish them, sanctifie them, and maketh them all effectual. But that the Adversary doth continually bind up, or tye the operation of the Holy Spirit, to the outward letter of the Scripture, whether as read, or heard, or meditated upon, is too rashly done in him; and he hath not in all his Dissertation, so much as once essayed to prove it: And however his common, and too credulous Hearers and Disciples in the School, may easily receive his bare Affirmations without Proof; yet they cannot find place with us, nor with others who know better things, and whose inward spiritual eyes, God, out of his abundant Grace hath opened to discern the Truth. But suppose (which yet is not at all to be granted) that the Illumination of the Holy Spirit, is continually bound up, or tyed to the outward Sign, or Letter; yet it doth not thence follow, even upon that absurd principle, that the Illumination of the Holy Spirit is not immediate, or is not immediately perceived by us: Even as if it were granted that the outward Illumination and Light of the outward and visible Sun, is never seen by the eyes of men, separated from all other visible objects, but always joyned and united with them, and always shining upon some one or other of the visible objects, and reflecting its beams upon them (though

(though such who have Eagles eyes, can look strait upon the Sun himself) yet it will not from thence follow, that the outward Illumination or Light of the outward Sun, is not immediately received, and seen or perceived by us.

CHAP. VIII.

ANd here I might well enough, by right, make an end of my Answering; but because he doth affirm divers things in his other Paragraphs following, which partly need correction, and partly conduce to manifest the truth; therefore I shall not be unwilling to take notice of them in a few particulars.

In his Twenty Second Paragraph he erreth, in saying (universally, and without making any distinction) that there is no substantial difference, but only accidental and circumstantial, betwixt mediate and immediate, outward and inward Revelations, according to the different kind of the signs under which God doth manifest himself. For, although this may be granted in those inward Revelations made in the Imagination, yet not in these which have place in the highest faculty or power of the Soul, which is the intuitive forementioned: For the Revelation which is given to this supreme or highest power of the soul is intuitive (and which is opened and awake-

ned only in those who are sanctified, and spiritually renewed) doth not consist of signs, but God himself, and the Divine Things of his Kingdom in their own proper light and evidence, discover themselves in the souls and hearts of the faithful without all signs : And therefore however the outward Revelation may be called accidental, because it doth but contain the signs, which are accidents ; yet the inward Revelation, which has place in the Souls intuitive power, and respects the Divine Things themselves without signs, is to be called substantial.

In his Twenty Fourth Paragraph he hath the notable words : *When our men* (saith he) *affirm that at sometimes the outward Revelation is the principal object of the Saints Faith, the meaning is not that the Faith of the Saints doth precisely lean, or rely upon that, which is outward, in that Revelation, which reacheth to the outward Senses ; but that it leaneth or doth rely upon God himself, inwardly exerting or showing his power in the Mind, by an inseparable or undivided operation, through that which is outward, and determining (or moving) the Understanding to elicit, or bring forth the act of knowledge whence we deny not, (saith he) the inward testimony in the hearts of those who have the outward Revelation : Thus he. But let the impartial Reader judge if he doth not here act the Enthusiast, and please to give up unto us the chief thing in controversy for which we contend : For this concession of being once granted, the controversie betwixt*

and us, so far as concerneth Immediate Revelation, (as seemeth unto me) is almost none at all.

In his Thirty Second Paragraph he doth again plainly act the Enthusiast, agreeing with us, and saying, *That God, or the Spirit, which revealeth (note) doth not only work effectively upon the intellectual Faculty, to produce the act of believing; but also doth move objectively, or by way of object and formal representation of the same, doth determine the Understanding to assent.* And a little after in the same Paragraph, *That God, when he saith, or revealeth any thing by the outward voice of the Preacher, or by the holy Scriptures, doth concur with that saying or Revelation, and as the principal moving cause, doth effect it, that men from an inward and supernatural motion, or witnessing, made within their minds, but which doth exert it self by the outward act of Divine Revelation, and reflecteth on God the speaker as its cause; may understand, that it is God himself who saith it, whether by the voice of the Preacher, or the Scripture, what that Revelation saith or manifesteth.* But this is it, which the Teachers and Preachers in Britain, and many other places among the Protestants, do commonly object unto us for Enthusiasm, because indeed we say, that this objective Illumination (or that which is by way of object) no less than the effective, is given to all the faithful, for which principally we believe the Scriptures. Now there is this only difference betwixt the Adversary and us, that he doth continually tye, or bind up, the operation

of the Holy Spirit to the outward signs, but we do not so, although we do affirm, that the Illumination of the Holy Spirit is frequently joyed by an undivided operation with the holy scripture and that it doth exert it self in the hearts of the faithful through the same: And whether the inward operation of the Spirit be continually tyed to the holy scripture, or left free (though we still affirm it is not so tyed) it is all one as to the state of the Controversie, concerning Immediate Revelation; for in both cases the Illumination and Communication of the Spirit is immediate, I have oft already made appear.

In his Paragraph Twenty Three, he seemeth to blame *R. B.* that he doth render the outward Revelations to be fallacious and uncertain, and more liable to delusion than the inward. But *R.* hath not affirmed that outward Revelations are fallacious; for these which are true and come from the God of Truth, cannot deceive; but *R. B.* doth plead, that the outward Revelations however true and certain they are in themselves yet they are not clear and evident of themselves to be Divine Revelations; but that they principally derive their clearness and evidence from the inward Revelations witnessing to them; and therefore these inward Revelations are more clear and evident, having a self-evidence and clearness in themselves. And there is this difference betwixt our outward Senses, which perceive the outward Revelation, and those Divine inward

Senses, supernaturally formed in us, that our outward Senses may be deceived at sometimes and in some cases ; but these inward Divine Senses, Divinely begot and formed in us, can never be deceived : For although a mans imagination and inward thought may deceive him, yet that Sense, which a man hath inwardly begot in his heart, by the Lord, can no wise deceive him.

In his Twenty Fifth Paragraph, he alledgeth, that *R. B.* doth contradict himself, while he teacheth, that the outward Revelation of the Scriptures is the formal object of the Saints faith, and yet not the formal cause, or reason, of believing. But if the Adversary had carefully considered *R. B.* his words following in his Apology, he had not imputed unto him such a contradiction : For *R. B.* saith, that the secret testimony of the Holy Spirit is the principal object of the Saints faith, and the original, and consequently unto this, that the Scripture is the secondary and subordinate : And therefore when *R. B.* saith, that the outward Revelation of the Scripture is not the formal cause or reason of believing, he did clearly enough signify his mind, to wit, that the Scripture was not the principal and original cause of believing : and therefore if it be granted, that the outward Revelation of the Scripture doth contain in it self some secondary reason of believing ; for this cause it may be called a secondary formal object of faith, but the primary formal object is the inward Revelation, which distinction of the formal objects

is expressed by R. B. in other words, into the formal object *quod*, i. e. *which*, to wit, *the secondary*, and the formal object *quo*, i. e. *for*, or *by which*, to wit, *the primary*. But because these terms of the formal object into *quod*, i. e. *which*, and *quo*, i. e. *for which*, are borrowed from Logicians, and the simple and plain truth can be easily enough explained without these terms; I shall not stay any more to explain or defend them: For the substance of the thing is clearly enough confessed by the Adversary, to wit, that Saving Faith doth not stay, or rely on the meer naked outward Revelation of the Scripture, but reacheth beyond that unto God himself inwardly moving, and objectively, by way of object, witnessing by his Spirit to the truth of the Scripture. And because that inward objective testimony of the Spirit is somewhat really distinct from the outward testimony of the scripture, although not contrary unto it, nor separate therefrom (as the Adversary saith) therefore he holdeth of necessity a two-fold object, to wit, the one outward, the other inward, and whether of these he holdeth to be the primary, he hath not in words expressed; although it may be said consequentially enough to his Principles, that the inward object is the primary, and the outward secondary, wherein he doth very well agree with R. B. and us. Moreover, Seeing he granteth a two-fold object of Divine Faith and Knowledge, one outward of the Letter, another inward of the Spirit, joyned together

together and inseparable, because they are really distinct; I suppose he will not deny, but they may be separate one from another, if God so pleased: let it then be supposed, only upon a possible supposition, that the inward be separate from the outward, so that the outward being removed, the inward object may remain, which is proposed by the Holy Spirit alone to the Heart and Soul of the faithful; I inquire if in this case, the inward presentation of the object were not to be called an Immediate Revelation: The which if he grant, therefore I say it is now immediate, when the outward object is adjoyned to it; for that inward illumination and Revelation doth not change its Nature, in the absence and presence of the outward object (having all entirely in it self that belongs to an Immediate Revelation) but remaineth the same, whether it be joyned to the outward, or separated therefrom. Even as the soul of man, whether joyned to the Body, or separated therefrom, yet it still retaineth its own Nature, that it is the immediate Principle of its operations, both in the Body and out of the Body. And indeed, by a certain Analogy, as the Soul is to the Body, so is the Spirit of God inwardly operating and illuminating to the outward testimony of the Letter: And because the Soul doth many things by the means of the Body, yet that doth not hinder, but that it is the immediate principle of its operations. But the Soul doth many things in respect of its most inward and intellectual operations, without

without the means and help of the Body, even when it is in the Body; and therefore why not that Divine Spirit, as it doth many things in the Saints, by means of the Letter of the scriptures do or work some other things, and not use the means of the Letter: Yea, how many things do the Holy Spirit reveal and open in Men (as belonging to the special and particular acts of Virtue and Vice) that do far transcend, and go beyond the straitness, and narrow compass of words of which *Seneca* the Gentile, and an Heathen called, doth Write well, *Lib. 2. De Ira.* *Narrow Innocency is that (saith he) to be good according to the Law?* (He understandeth a Law writ or contained in words) *How much more do the Rule of Duties extend, than that of Law?* *How many things doth Piety, Humanity, Liberality, Justice, and Faithfulness require, which are not in publick Tables or Records, to wit, all written Laws.* Thus *Seneca*. For as he who describeth for a Kingdom, as of *Germany*, or *England*, with Words or Mapps, cannot describe it in as great largeness as it doth contain in it self, but in much narrower bounds: And although he describe all the Cities, Towns, and Villages of the said Kingdom, yet he doth not describe all the houses of every City and Village, or all the Fields and Orchards belonging to it, much less all the Rooms and Chambers of each House, or all the Acres and Rows of the Corn Fields, or all the particular Ears of Corn that grow in those Fields; or all the Trees

and Fruits of these Orchards, particularly one by one. And even so they who describe the Kingdom of God which is within us, to wit, the Writers of the Holy Scripture, they could not describe all the particulars contained in that Kingdom, the which particulars are yet very necessary to be known unto the Saints; and therefore the Holy Spirit revealeth unto them those particular things, which are not contained in the Scripture: And the same is to be understood of the Kingdom of Vices, and of *Satan*, that it containeth many more particular vices and sins, than can be described by any words. And as concerning the glory of Gods Kingdom in the Saints, it may be well said in the words of the Queen of the South, concerning *Solomon's* Glory, that the fame or report of the Glory was true, but the half of it was not told, the which cannot be told by any words: And therefore the Scripture it self calleth the joy of the Lord in the Saints, a joy unspeakable, and that the Peace of God which is in them, doth not only surpass all words, but all (to wit, discursive) understanding. Moreover, *R. B.* sheweth in his Apology, from pag. 39. to pag. 43. (to which the Adversary hath answered nothing) that there are many particular things very necessary to be known, unto every one of the faithful, which are no where revealed in the Scripture, and are therefore immediately to be revealed unto them by the Spirit, such as especially concerning the Souls inward state, and those inward calls of God
unto

76 Of Divine Immediate Revelation, &c.
unto the soul, to the discharging or performing
of its particular services.

In his thirtieth parag. he saith, it is one thing
that the Spirit is within a man, and another thing
that the said Spirit is given, not mediately,
Immediately, by a meer inward operation, without
out an outward mean, surely (saith he) the
bits of arts and sciences are within in the mind
man, and yet for most the part they are given
men not Immediately, but mediately, or by
means of the outward teaching of the Masters.
a few lines after he saith, we not only grant,
we earnestly plead for the indwelling of the
ly Spirit as altogether necessary to Christians.
That he doth acknowledge and plead for the
dwelling, and inbeing of the Holy Spirit, to
altogether necessary to Christians it is well,
that he doth absolutely deny the Immediate Ope-
ration and Revelation of the indwelling Spirit
God, he doth badly; for although that this
ward teacher and Master doth frequently teach
his Disciples, by means of the Scripture, that
he therefore teach them nothing by word
mouth, or his own living voice Immediately
shall he not expound open to them what
read in the Scriptures, with his living voice
shall he sit and remain in them always, as
dumb (which God forbid that we should so
gine) speaking or saying nothing, nay not
much, as one small sentence, but what is in
press words contained in the Scripture, and
borrowed

borrowed from them? surely such an assertion is too rash, and without all ground from Scripture, and is most unworthy of God immortal, our most excellent Master and Pastor, yea our Bridegroom and Husband, to say any such things of him, which no Mortal or Earthly School-Master would do to his Disciples, and if he did so, all would judge him a Fool, and unfit for such an affair; if (to wit,) he should say nothing unto them, but what is contained in the Book, which they became in so many words, and which he takes out of the Book, and should speak nothing to them Immediately by word of mouth. What Disciple would bear such a School-Master, or rather would not turn him off, and chuse another, more friendly and familiar unto him; or what woman would not take it very unkindly and unworthy, if her Husband did not speak to her any one small sentence immediately and by word of mouth, but did leave all that is to be said, to letters or epistles writ by him of old? or what servant would willing serve such a Master, who being presently with him, in the same house, did not speak to him at any time, not one word, by word of mouth immediate; whither he did well or ill please him. Surely this adversary doth say or devise a wonderful strange sort of indwelling of God, and the Holy Spirit in the Souls of the faithful, without all Immediate speech, or concern. Certainly to speak after the manner of men, it is hard to think how two intimate Friends

Friends can dwell together in one house, and follow the same manner of life in many things, and yet the one speak nothing to the other immediately or by word of mouth, all the while their living so nearly. But indeed the indwelling and habitation of God, and Christ by the Holy Spirit, in the hearts of the faithful, is a thing far more sweet, and joyful then this adversity doth imagine, the which as it is most inward or Primitive and Immediate in them, so it doth import likewise an Intimate and Immediate familiarity, converse and communication. And concerning the habits of arts and sciences, whereof he made mention, which are in the minds of men, and yet are given not Immediately but by means of the outward teaching of the Master. I say, the seeds and principles of all these arts and sciences are Immediately planted and sowed in our minds as the purest and truest Philosophy doth teach, and all arts and sciences do Immediately sprout and spring forth from these seeds and principles Immediately planted in us, as the Flowers and fruits of Herbs and Trees do spring and grow from their Seeds and Roots. Nor is this an Immediate production hindered, but rather much helped, by the external culture of man applied both to the Seeds and Roots of the Earth and also to these unplanted and ungrafted maxims and principles of natural knowledge; and of this the aforesaid Seneca doth discourse very well *lib. 4. de benef. cap. 6. The seeds of all ages*

and of all arts are implanted in us (saith he) and God the inward or secret Master brings forth Engines of knowledges, and cap. 7. thou wilt say, nature doth these things unto me. Dost thou not understand (saith he) when thou sayest this, that thou changeest the name of God, for what else is nature, but God; and Divine reason infused into the whole World, and all its parts, and Tertullian discoursing of the innate witness in the Soul, worthy of behalf, some calling it natural, the more natural (saith he) the more divine.

In his 34 parag. Because R. B. did argue from the nature of the new Covenant, that all the faithful under the Gospel, were Immediately taught of God, the adversary doth infer against him, that when it doth follow that the faithful under the Old Covenant were not Immediately taught, which is against his first assertion. But this is easily answered in few words, that all the faithful under the Old Covenant were Immediately taught of God, yet not by virtue of the Old Covenant, but of the New; which New Covenant in some degree had place in the time of the Old, and was to be further revealed in Gospel days, after the coming of Christ in the flesh, and I think strange that this Doctor or Teacher did not advert to this, being so obvious a thing. Again that he thinketh R. B. understandeth by the phrase of scripture in those Gospel promises of God, his putting his Spirit in his people, and his words in their mouths, as that *Isaiah* 59. that all using of means

80 Of Divine Immediate Revelation, &c.

means is excluded, he is much described, for B. doth not understand an exclusion of me but doth abundantly acknowledge a necessity of them. Only he doth plead that overbeside the outward testimony of the law God hath promised to speak himself to the Church which two things are not to be opposed, both are to be granted. Again that he affirmeth, God his putting words in the mouths of people, to design that the word is outwardly preached, we grant it is but so that those words put in the mouths of those speakers by God himself Immediately as he put words in the mouths of the Prophets and Apostles Immediately preach unto others, and outwardly to instruct them. But if God put not his words, in the mouth of any, since the Apostles days, certainly the Church ever since should be in a worse and more abject condition, now under the Gospel then it was under the Law, for in all ages under the Law, God raised up some Prophets and Ministers to whom he spoke Immediately, and whose mouth he put his words Immediately to speak them forth. And if nothing of this is now be given to the Church, instead of being nearer unto God, and more familiarly partaking more abundantly of the life and love of God and Christ, she shall be further removed and more estranged from him and receive more loss of these his Divine Gifts and blessings than under the Gospel, then formerly under the Law.

Moreover as to what he writeth of the Scripture being a Canon so filled up, as if nothing since the days of the Apostles to the end of the World, either by Word or Writ, is to proceed Immediately from the Spirit of God, conform to the Doctrine of the Scripture already delivered and declared in Scripture, he affirmeth this indeed very confidently, but proveth it nothing at all; and the authority of *Justine Martyr*, *Ireneus* and *Tertullian* doth contradict him, who expressly writ, that the gift of prophesying, or speaking in the Church by Immediate Inspiration were continued unto their times.

In his 35 Parag. he saith, the Christians are the more happy, *viz.* then the Jews, although the Christians want altogether Immediate Revelation, which some of the Jews at last had, because the Christians may know the mind of God out of the Scripture, that is made publick and obvious unto all, whereas the Jews were to take long Journeys from home to consult the Priests; and to sollicite and wait for the respouses of the High Priests, which were rare to be obtained. But what for a refuge and evasion is this, instead of answering, more becoming some Socinian, or Pelagian, then our Adversary; who at other times doth so much profess the indwelling and inward Illumination of the Holy Spirit, its being necessary to all the faithful? But was it not a great glory and ornament to the Church of the Jews, and which was greatly to the advantage of

G

of it, to have their Prophets to whom God spoke immediately? and were they not in more happy than other Nations, that the gift of Prophecy did flourish among them, and when Devils and unclean Spirits gave forth their Oracles unto the Nations, God most Holy and most Pure, gave his Immediate Oracles unto the Jews and his Holy Spirit unto the Prophets, that they might declare them, and unto the People that they might believe and understand them; without which holy Spirit its being given to the people, the Oracles themselves could not be understood; as is manifest in the Jews at this day, who although they have these ancient Preachers, to wit, the Scriptures of the Old Testament; yet they do not understand them, because they have departed and Apostatised from that Holy Spirit given of old unto their Fathers. And therefore was it not also a great glory and honour to the ancient Christian Church, to have in it the gift of prophecy or speaking by Immediate Inspiration? and would it not be now a great glory and honour to the Church if, that gift of prophecy which did anciently flourish in the Church in some Ages, after the Apostles days, should flourish and spring forth again? was not this gift with many others lost by the apostacy of the professors of the Christian Religion? and therefore when the apostacy goeth out, and people do return to the sincere worship and obedience to God, shall not this excellent gift be restored?

get

gether with many others? Had not the ancient Christian Church, after the Apostles days all the Books of the Scripture of the Old and New Testament as well as we? The Jews also had the Scriptures of the Old Testament, which contained all the heads of Christian Doctrine, in respect of the substance of Religion, a people therefore having the Scripture, but wanting the Spirit Immediately teaching, leading and inspiring them, which both the Jewish Church had, and also the Christians after the Apostles days, shall be more happy then both these, because they want the said Holy Spirit Immediately inspiring, teaching and leading them? This is a wonderful paradox, but most false, for the Christians are not more happy than the Jews, because out of the Scripture barely they could know the will of God, for the Jews had the Scripture also containing all the heads of the Doctrine of their Religion clearly enough. But for this cause true Christians are more happy than those Jews, that whereas the Jews (for all their having the Scripture) did need to take long Journeys to consult the Priests; & to sollicite & wait for the respouſes of the High Priests: all true Christians because they partake more largely of the Holy Spirit, they need not make these Journeys or travels to consult either Priests or High Priest; because they have a most excellent Priest, yea an High Priest, more high then the Heavens, or the Angels that dwell in them, to wit, Jesus Christ, dwelling in their

hearts who by his Spirit teacheth them all things
 and doth clearly and without all doubtfulness
 answer them, in all things needful to be known
 by them, and who doth also clearly and infallibly
 expound the Scripture unto them. And therefore
 true Christians have no need to run to the
 Jewish Priests and High Priests, nor unto the
 Doctors so called, and preachers at this day, who
 do not so much as profess to have any thing of
 the Divine Inspiration, and inward Revelation
 with which the Prophets and holy men of God
 were of old endued, and do not pretend to have
 any infallible sense or understanding of the holy
 Scripture; or to have received any infallible
 Judgment of its meaning. And so true Christians
 may spare both their labour, and their money,
 and not spend it nor give it away to foolish
 Doctors and Preachers, but leaving them all be-
 hind as unprofitable, let them go unto Jesus Christ
 the Lord, the eternal Priest who liveth for ever
 by whom they shall be well and sufficiently taught
 and instructed, and that freely without either la-
 bour or money. And lastly, as to these notable
 testimonies of the ancients, and reformers in Lu-
 ther's times cited by R. B. in his Apology, be-
 cause the Adversary endeavoureth to elude
 evade the form of them, after the same manner
 as he doth the testimonies of the holy Scripture
 therefore he is the same way refused in both, and
 the answers given in the one will serve in the other
 the which if I have effectually given, I leave unto
 equal and impartial Reader, for to Judge.

THE

85

Pretended EXORCIST

DETECTED

In a Brief

REPLY

TO A

SERMON

PREACHED BEFORE

the University of *Oxford*, by *George Hicks*
fited Doctor of Divinity, in the
Month called *July* 11. 1680. the
which Sermon is called, *The Spirit of*
Enthusiasm Exorcised

CHAP. I.

U Pon my reading of this Authors Printed
Sermon, which is called, the Spirit of En-
thusiasm exorcised, I find the said Author very

unskilful, and unacquainted with the true notion of Enthusiasm, as it is owned and received among the People called in derision Quakers with all possible moderation. And though he hath been pleased to cite my Book of Immediate Revelation, and R. B. his Apology and Theology, yet I can hardly believe he hath been at any pains to read, and consider thoroughly, what is said of us on that Subject; for had he but read and considered, what we have said or writ in this matter, he would have more fairly and gently stated the controversy betwixt us, and our opposers, as to this particular.

In my answer to *Jo. Bajer*, the Lutheran Doctor in *Jena*, so much is already said, as less needs to be added, for a reply to what this Author has brought against us. As for the word or term Enthusiasm, as I have already said in my answer to the Lutheran Doctor, we do not plead for it, nor affect such a name or title, for it being no Scripture phrase or expression, we can and do very well declare our Faith in the thing, we intend without it. Yet we cannot altogether reject the term, when thrust or cast upon us, by opposers on purpose many times to render us odious, because the Etymology of the word Enthusiasm, according to the best and most approved Greek Lexicons signifieth Divine Inspiration. And whereas it hath been used by heathenish writers to signify the inspirations, or inward suggestions of Demons and evil Spirits, yet this hath rather been

an abuse, and improper signification of the word, when a true and genuine acceptation of it; and notwithstanding of this abuse of the word among heathenish writers and Poets, yet divers of the Fathers, used it in a good sense, and as applicable to good and sincere Christians. Yea this Author himself, with respect to the Prophets and Apostles, and others their successors for 3 or 4 hundreds of years owneth the term Enthusiasm, and that in the Apostles times; and downwards to the 4 or 5 Century, there were some real and sincere Christians who had Enthusiasms, and were enthusiastically acted and moved by the Spirit of God, for thus he saith, Pag. 12. Edit. 3. of this sort of Enthusiastical confidence, with which the Spirit filled the minds of men is that place to be understood *Math. 21. vers. 21.* and Pag. 14. he saith, prophecy may be taken as it is often in the Old and New Testament, for praising of God by inspired Hymns and Psalms, for inspired persons did usually spend their *Enthusiasm* in composing of Hymns, and Spiritual Songs. And Pag. 16. he saith, the groanings wherewith some inspired persons prayed, in the Apostles days, according to *Rom. 8.* were the effect of those supernatural raptures and *Enthusiasms*, with which the Spirit filled the souls of those inspired Orators; so we see how this Author owneth the words Enthusiasm, Enthusiast, and Enthusiastical; as applicable to some Persons, who were true and sincere Christians, and divinely inspired. And yet the

Title of his Printed Sermon, *presumeth to Exorcise the Spirit of Enthusiasm without making a distinction, as if the said Spirit were some Devil, or unclean Spirit universally. But if he meaneth not the Spirit of Enthusiasm, as it was in the Primitive times, but as it is now in the following ages, since the true Divine Spirit of Enthusiasm did universally cease or expire. To this I answer, it is more than he hath proved or can prove; that the true Spirit of divine Enthusiasm hath universally ceased among Christians, and for his reasons, or proofs, I hope with Gods assistance sufficiently to discover their weakness and invalidity, and that he layeth a too weak and unsteady foundation, for so great and weighty superstructure? But how this Author presumeth to Exorcise the Spirit of Enthusiasm, without the least measure of the Spirit of Divine Enthusiasm, I am at a loss to understand, for if the Spirit of Enthusiasm be such a Devil, as he supposeth it generally to be, how can it be Exorcised or cast out but by a measure of the Divine Spirit of Enthusiasm? for the Author will readily (as I suppose) acknowledge that all the Exorcists in the Apostles times, who had power to Exorcise and cast out evil Spirits, were Enthusiastically inspired, so that by the Spirit of God and Christ inspiring them, as being the stronger they did cast out evil Spirits who were the weaker. But if the Author think that without some divine Enthusiasm or inspiration, he can cast out or Exorcise

Exorcise any devil or unclean Spirit, only by the strength of his parts, or humane Spirit; or bare-naming the words of Scripture, and of Jesus and Paul; let him call to mind and consider what happened unto them, who presumed to Exorcise a certain unclean Spirit, with the names of Jesus and Paul without having that divine Spirit, which was in Jesus and Paul. *To whom the Spirit answered, Jesus we know, and Paul we know; but who art thou? and the Man in whom the evil Spirit was, came upon them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded,* read Acts 19. 13, 14, 15, 16. I know where find in Scripture, or any credible History that any ever had power to Exorcise the Devil or any unclean Spirit, unless he was indeed with the Spirit of God, for the weaker must be overcome by the stronger? but whither the Author thinketh himself by his meer natural parts and humane Spirit, stronger then the Devil, let him see to it. Another thing he should greatly advert to, lest he hath called the Operation of the Spirit of God and Christ in his Children, the work of the Devil, which to do is a great iniquity, and yet is pardonable through repentance, if not committed knowingly and willfully, which I hope this Author hath not done, therefore I can heartily pray unto God that he may be forgiven, and his eyes may be opened to see and acknowledge the Truth.

But to pass from the name and word Enthusiast,

asm for which being no Scripture word, we sh^{all} not contend ; let us come to the thing it self, wit, true divine inspiration, Vision and Revelation, and true divine inward teaching, and leading and moving of the holy Spirit Immediate whither in some measure or degree, it be not a common priviledge of all Gods people, and of all sincere and true Christians.

I take notice of the Authors distinction p^{ar} 4. of two sorts of spiritual gifts, Common and Special. By the common gifts of the Spirit (he saith) he meaneth all those that all Christians are bound to pray for, and expect, and that are given by God in common to all those, who sincerely desire them, and labour after them, and that are necessary for the Salvation of the Soul ; and of this sort, he saith, are all the saving gifts and graces of the Spirit, called in the School's, *gratia gratium facientes*, which the Spirit helps to work in mens hearts, as Faith, Hope, Charity, Purity, Humility ; and all other gracious habits of the Mind, which the Apostle calls the fruit of the Spirit, and wherein the image of God, the power of Godliness, and the Spirit of Christianity truly do consist. By special gifts he understandeth those, which men are not ordinarily bound to expect, and which unless it be in some few circumstances that seldom happen, would be vanity and presumption to beg of God, and which by consequence are not necessary for the Salvation of the Soul: Of this sort, he saith, are all the

Miraculous

Miraculous unctions of the Holy Ghost, called by the Schoolmen *gratie gratis date*, such as the gift of tongues, power of working Miracles, signs and wonders, the Spirit of prophecy, &c. But these sorts of gifts (saith he) agree in this, that they are supernatural and freely given by God to men.

This distinction brought by the Author, I willingly own and acknowledge; But the thing that remains for him to prove, is, that no sort of Immediate divine Revelation and Inspiration, and immediate divine teaching is any of those common and ordinary gifts, given freely of God, to all true and sincere Christians. Now that the inspiration of the holy Spirit, is one of these common gifts of the Spirit, doth plainly appear, from the Common Prayer of the Church of *England*, according to this very definition of a common saving gift of the Spirit given here by the Author, to wit, that it is such as all Christians are bound to pray for and expect, but such is the inspiration of the Holy Spirit; according to the Common Prayer of the Church of *England*, for thus she prayeth, in the Collect on the first Sunday after *Easter*. *Lord from whom all good things do come, grant us thy humble Servants, that by thy Holy Inspiration we may think those things that be good, and by thy merciful guiding, may perform the same through our Lord Jesus Christ, Amen.* Again in the first prayer at the Communion, immediately after our Father, &c. it saith, *Almighty God, un-*
to

to whom all hearts be open, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy name, &c. Again in the 4 Prayer which hath this Title, for the whole state of Christs Church Militant here on Earth, it saith thus, *beseeking thee to inspire continually the universal Church, with the Spirit of Truth, Unity, and Concord*: Thus we see how at three several times, the Church of England prayeth for the inspiration of the Holy Spirit, and if she pray for it, she ought certainly to expect it, and not believe it is ceased or expired; which makes me think it the more strange, that one of her own members, and that a Doctor also should deny this so excellent and precious a gift, and condemn it as some Devil or evil Spirit, and undertake to Exorcise it (before the face of the University of Oxford, where Common Prayer is so frequently read) and that without any distinction. But possibly he may say, he is not against divine inspiration, as it is a common saving gift of the Spirit, necessary to all the Church, and every member of it, but as it is some peculiar and extraordinary thing, as the gift of tongues, power of working Miracles, signs, and wonders; the Spirit of prophecy, &c. To this I answer, 1. He ought then in the first place, to have told so much, what sort or kind of Enthusiasm, or divine inspiration, (for both these words are of one signification) he was for, and what sort he was against, and not have pro-

mis-
cun-
alm al-
in der-
ordin-
Apost-
times.
ing M-
cy is
seitin-
solute
Judge
I did
ate R-
Book
confi-
layin-
any j-
we a-
by su-
wort-
But i-
eyes,
us, u-
tion
ly to
to re-
any
it, is
be h-

miscuously condemned Inspiration, or Enthusiasm altogether in the *Lump*. 2. The people called in derision Quakers, do not plead for those extraordinary Enthusiasms or Inspirations, which the Apostles and some others had in the primitive times, as the gift of tongues, the power of working Miracles, &c. and as the Spirit of Prophecy is restricted to signify a peculiar gift of foretelling future events, we do not plead for its absolute necessity in the Church, far less do we judge it necessary to every true Christian: And this I did sufficiently declare in my Book of Immediate Revelaion, cited by the Author, the which Book if he had taken a little pains to read and consider, might have saved him the labour of saying so much against the Quakers; without any just ground or provocation. It is like that we and our Books are esteemed so meanly of, by such as this Author, as that they think it not worth their time or labour, to read our Books. But in case it be so, that we are so mean in their eyes, yet they ought not to judge, or condemn us, until they have good knowledge or information of what we hold, which they are not likely to have, without taking some time and pains to read or hear what we say, for to condemn any principle we hold, before they do well know it, is as unjust as to condemn a man, before he be heard.

CHAP. II.

BUt there are other two or three things, which I suppose this Author, or some other, may answer in the Case. The first is, that the Inspirations which the Church of *England* doth hold, for and expect, are subordinate to Scripture, and do acknowledge the Scripture, as superiour and more noble; and that they are to be tryed by the Scripture, as the greater and more principal rule, and not the Scripture by them, where some of the Quakers have writ, and particularly *R. B.* in his Theses, that this Spirit of Immediate Revelation is not to be tryed by the Scripture and reason, but that both of them are to be tryed by it, for so doth the Author cite *R. B.* in his Theses, as so affirming pag. 38. To this I answer the Author doth manifestly wrong *R. B.* in his Citation, for *R. B.* no where saith in his Thesis or Apology, that the Spirit or its Inspiration is not to be tryed by the Scripture or Reason simply. Only he saith, that those inward divine Revelations are not to be examined and tryed by the Scriptures as the more noble and certain rule. Yet in the 3 Thesis *R. B.* doth plainly acknowledge that the Scriptures are and may be esteemed a secondary rule, subordinate to the Spirit, from whom they derive the excellency and certainty they

they have, it is not therefore affirmed by R. B. this Author (upon his own mistake as seemeth) both alledge, nor yet by any Quaker so called, that I know of, that the Scripture or right reason in no respect are a rule, and may not be profitably and safely used as a rule, whereby to try inward Divine Revelations, as the Scripture or right reason is used or applyed for a rule, by the help of the Spirit, and in subordination unto the Spirit. But the state of the question lyeth here, whether the external testimony of the Scripture, used and applyed as a rule without the Spirit, as so many do, be a more noble and greater rule, and more certain, or giving to the mind of man more assurance of truth, than the inward Immediate Testimony of the Spirit of God, in the soul or mind, which as a ray of the Sun shineth with its own Light, and hath a self evidencing power and vertue in it, as every other true light hath. This is one branch of the state of the question: another branch is this, whether when both the Spirit's inward testimony, and the Scriptures outward testimony do acknowledge, co-operate, and concur, to produce or work a perswasion or effect to some Gospel doctrine or principle of Christian Religion, in the soul or heart of a true Believer, I say, whether in this case the inward testimony or witness of the Spirit is not the greater, the stronger and more clear and certain as to us, and the more effectual, and as having the greatest stroke and share, in the begetting or producing

ing the said assent to truth, or perswasion of the mind of man. Now the people called in rision Quakers are not ashamed, but bold in Lord to say, that the Inward Testimony, Operation, and Revelation, or Inspiration of the Spirit of God is the greater, and hath the greater stroak and efficiency in this work; and that the holy Spirit is not the subordinate instrument or rule of the Scripture, but the Scripture is subordinate rule and instrument of the Spirit. And this I prove; first, from the expresse words of the Apostle *John*, *1 John* 5.9, 10. *If we receive the witness of men, the witness of God is greater: this is the witness of God, which he hath testified of his Son; he that believeth on the Son of God hath the witness in himself.* Now it is clear, that *John* by the witness of men, doth mean the Scripture, as being the witness of the holy Prophets and Apostles who were men; and by the witness of God, the inward witness of the Spirit, which he who believeth hath in himself; not as if the Scripture were not also the witness of God, as a divine witness far above all bare humane Testimony, but yet the Scripture being compared with the inward Immediate witness of Gods Spirit in the soul, may be without any derogation call the witness of men, to wit, of the Prophets and Apostles, who were holy men, for what other men *John* doth mean, I do not understand, but faithful and holy men, who did bear a true record to Divine Truth, as they had it inwardly revealed.

revealed unto them. And to this same effect the
 apostle *Paul* declared, that his Gospel came un-
 to the *Thessalonians* not in words, or speech, or dis-
 course only, but in power, and in the Holy
 Ghost, and in much Assurance; where he an-
 nexeth the much assurance to the Power, and at
 the Holy Ghost; and not simply nor principally
 the words: and elsewhere he said, *The King-
 dom of God standeth not in words, but in power.*
 And seeing a Christians Faith is a part of Gods
 Kingdom in his Soul, the said Faith stands not
 in the words even of the Apostles, by *Pauls* own
 testimony, but hath a greater, and more noble
 and excellent Foundation, to wit, the Power and
 Holy Spirit of God in the Heart of the Believer,
 that doth inspire, and inwardly operate, move,
 and act upon the intellectual Faculties of the Soul.
 And here possibly some will grant, that the Spi-
 rit hath the greatest efficiency, or stroke in work-
 ing this spiritual assent, or Perswasion to the Do-
 ctine of the Gospel, as an efficient Cause in the
 souls of Believers; but perhaps they will say as
 this Author saith of the common saving Graces of
 the Spirit, that they are Moral Virtues insensibly
 wrought in our Hearts by the Holy Ghost; and
 that therefore any Divine Assent or Perswasion
 which the Holy Ghost works in our Hearts, is
 wrought insensibly; and that the Holy Ghost in
 his Inspiration and Operation, is *incognitum quid*,
 as some Popish Schoolmen and others have affirm-
 ed the Spirits operation to be *medium incognitum*

assentiendum, i. e. an unknown *medium* or mean that worketh in us insensibly, or without all perception on our part, whose footsteps this Author seemeth to follow. And seeing the Spirits Influence or Operation is altogether unperceptible to the Soul, as having no objective evidence whereby to make it self known, as they affirm, that the Soul or Mind of man cannot assent to Truth, without some objective evidence of truth. The Scripture therefore is that *medium*, or mean which alone, as they say, giveth this objective evidence of truth to the Soul, and moveth it objectively to assent to the truth. Hence they distinguish betwixt subjective and objective Illumination, and the Subjective and objective Influence and Assistance, saying, that the Spirit indid giveth us the Subjective illumination and Assistance, but the Scripture only giveth us the objective Illumination and Assistance. But this distinction I have sufficiently at length refuted in my Book of *Immediate Revelation* above cited, so that I need not insist to make a new Refutation of it here, until the Author, or some else disprove the Arguments I have brought there to convince, that the Holy Spirit worketh sensibly and perceptibly in the hearts of Believers, and giveth unto them an objective Assistance and Illumination (as well as subjective or effective) that both can be known, and is known to be a divine assistance, and to proceed from the Holy Spirit in them who have it, and whose minds are well prepared

pared and disposed to receive, and observe it; for the Spirits inward Operation, and Inspiration, or Influence is sufficiently observable, and reachable enough by the inward and spiritual Senses of the Soul, when excited and awakned by the power of the Holy Spirit, as I can appeal to all who have the least measure of experience in the case, and whose spiritual senses are awakned and duly exercised to discern betwixt Good and Evil. Such by an inward spiritual divine sensation, are able to discern and distinguish betwixt a good motion and Inspiration that cometh from the Spirit of God, and an evil motion and Inspiration that cometh from the Devil, or some evil Spirit. Again, seeing by the Inspiration and Illumination of the Spirit of God, we are principally inclined, moved, and perswaded to assent to the truth of the Scripture-Testimony, and are made to believe, that the Scriptures are no cunningly devised Fable, but the Holy Oracles and Sayings of God, by men divinely inspired, as all good and sound *Protestants* do acknowledge, we must needs consequentially affirm, that the Spirits illumination is the more noble Rule, and preferable to the Scripture. And thus we evite that fallacious Circle that some run into, and for which they are derided by some of the Church of *Rome*, because they say, they believe the Scriptures for the Spirits inward Testimony; and to go round again, they say, they believe the Spirits inward Testimony for the Scriptures. *This*, say the Romanists, is

a fallacious Circle, and not to be allowed, according to the Rules of right Disputation. But, say we, as we own the Scriptures Testimony as a good secondary Confirmation, to induce or move us to believe the spirits inward Testimony, so we believe the Spirits inward Testimony, being chiefly moved or induced so to do by the spirit of God himself inspiring us, and inwardly moving and inclining us thereunto; and we principally believe the Scriptures for the spirit, but the spirit we principally believe for himself, or his own immediate Testimony in our hearts, which is secondarily confirmed to us by the Scriptures Testimony. And I see not how any true *Protestant*, or sober rational man, who owneth a necessity of the spirits Inspiration to produce saving faith in the soul, can blame us for so doing. And thus the *Romanists* have no occasion to deride or blame us for running into a vicious Circle, in giving the reason of our Faith. And we judge it no derogation to the Scripture, to prefer the spirit of God and Christ, as he doth immediately bear witness in our Hearts to the external Testimony of the Scriptures. For as *John* and all the Prophets and Apostles gave the preference to Christ, as more worthy, so no doubt the Scriptures which are their Words and Writings prefer the holy spirit of Christ, whose servants and Instruments they are. And here I give the Reader a necessary Caution, which I desire him well to observe, that when the Question is stated betwixt the inward and immediate Testimony of the spirit

spirit in the soul of a true Christian, and the outward Testimony of the Scripture, we affirm, the inward is the more noble, the greater, and the more preferable, even as the soul is the more noble part of a man, and of greater value than the Body, however so excellent or beautiful, as being that which giveth life to the Body: for as the soul quickneth the body, and useth it as its Instrument, so the holy spirit inspiring the Heart of a true Christian, quickneth the Scriptures Testimony, and maketh it to live, and bring forth Fruit in the soul: yet when the Question is stated betwixt the Scriptures and any Revelation, Vision or Inspiration externally brought forth in Words or Writing, that in this case we most willingly prefer the Scripture words and writings to any words and writings of ours, how much soever inspired, or proceeding from Inspiration, and do most willingly submit all our Words and Writings to the publick standard, Test, and Touch-stone of the Scriptures to be tryed by them, and not otherwise to be received, than as agreeing with them. A second thing, which possibly this Author, or some other may answer in the case, is, That though the Church of *England* (according to the Common Prayer) owneth the Inspiration of the holy spirit as necessary to saving Faith, and to the begetting a saving and spiritual knowledge of God and the Scriptures, yet this is such an Inspiration as is commonly obtained, in the use of the ordinary means of salvation; as of

reading the Scriptures, hearing them preached, expounded and opened; also meditating upon them with frequent Prayer unto God to give the Understanding of them, and his gracious Assistance rightly to use and improve them, and so is not an immediate Inspiration or Revelation that cometh unto the Saints, without the use of the means, as it did come unto the Prophets and Apostles; whereas the Inspirations and Revelations which the people called *Quakers* pretend unto, are immediate, and come (as they say) unto them immediately, as unto the Prophets and Apostles of old, without all use of the means. But this I have so abundantly answered to the *Lutherian* Doctor in the aforesaid Treatise, that little here needeth to be added, where I have sufficiently shewed, That though we own and plead for immediate Revelation and Inspiration of the Spirit, yet this Revelation and Inspiration is ordinarily obtained by us, and all true Christians in the diligent and frequent use of all the true means of Salvation, appointed of God, according to the direction of Gods Holy Spirit. And we readily grant, That reading and hearing the Scriptures, also true and right Preaching and Prayer, with Meditation, are special means, in the right use whereof the spirits Inspirations and Revelations are ordinarily obtained. Nor doth this hinder the Inspirations of the spirit to be immediate, because they are conveyed and given to true Christians in the use of these aforesaid means, or any

any other not named, as I have in the above named Treatise largely made apparent, which I need not here repeat. And it is a great mistake in them, who think that the Inspirations and Revelations of the holy spirit, which came unto the Prophets and Apostles, were commonly obtained by them, without all use of means; the contrary whereof I have also clearly proved in the afore-said Treatises. And indeed, this Author himself doth save me the Labor of further insisting upon the Proof of so clear an Assertion: For in the last page of his Printed Sermon he saith, *Among the Jews themselves there were Schools of the Prophets in which, as the Jewish Writers agree, the Youth were trained by study and discipline for the reception of the Prophetical Spirit; which according to Maimonides, whom the Jews call the second Moses, rarely came but upon persons so qualified and prepared.* Thus we see, according to this Authors acknowledgment, the Prophetical Inspirations which were immediate, came ordinarily unto the Prophets, being prepared and qualified by the use of means, in study and discipline. And thus indeed, Christ prepared his Apostles beforehand for the more abundant reception of the holy spirit, by his Preaching and Labouring among them, during the time of his Ministry and Preaching, before his Crucifixion, which continued about three years and a half. But whereas the Author addeth, That he dare boldly say, were it not for the two Schools of the Prophets in our

Israel the Nation would soon be over-run with Ignorance, &c. I suppose the Author knoweth, that the Schools of the Prophets (whose Masters were divinely inspired) and the Schools of Oxford and Cambridge are very unlike, and have little incommon, but the name. In the Schools of the Prophets by study and discipline, and especially by vertuous and godly Education in a holy Life; the minds of the Studients were prepared and qualified to receive the spirit of Prophecy, and the divine Influences and Inspirations thereof, and accordingly so did receive they; which the Studients in your Universities are not like to receive, while they are taught to believe, that all such Prophetical Inspirations are expired, and that the spirit of Enthusiasm or Inspiration wherever it is now found, is the Devil, or some unclean spirit: But surely the Studients in the Schools of the Prophets were of another belief. ●

A third thing, which possibly this Author, or some may alledge, is, That the Inspirations or Revelations, which the People called *Quakers* own, pretend to discover and introduce new Doctrines into the World, and impose them on people as new Articles of Faith, and as a new Rule of their Belief and Manners; for so much the Authors words imply, when he saith, *And lastly, when with all this, they (to wit, the Quakers) shall Preach no other Doctrine than what the Apostle hath Preached, and the Catholick Church received, then we will believe, if they be lawfully Baptized,*

that.

it is the Spirit which is speaking in them. But answer to this, I say we pretend to no new doctrine, nor do we believe, that any Doctrine already delivered in the Scriptures, and sufficiently Preached by the Prophets and Apostles, is revealed to us by Divine Inspiration, nor do we expect the Revelation of any new Doctrine, or other Articles of Faith, or Precepts of life, but what are already declared in the Scriptures of the Old and New Testament; only I say, that we need the Inspiration of the holy spirit to work in us a right Faith and Understanding of the Doctrines and Precepts declared in the Scriptures, and to enable us rightly to use and apply them; the which is according to the common Prayer of the Church of *England*, as is sufficiently made apparent from what is above said. What the Author saith of our being lawfully Baptized, as one of the Conditions requisite to have us to be believed that we have the gift of God, I shall not insist upon, seeing it tends to lead us into a new Controversie, only this much in short by the way. I query, 1. Why may we not have the spirit, supposed not Baptized with Water, seeing *Cornelius* and his Friends received the spirit before they were Baptized with water?

2. Whether in the Primitive Church, when any delayed their Baptism with Water, till death or old Age, they were deprived of the spirit all that time, wherein they were not baptized with Water,

Water, and whether all who have died with Water Baptism, have died without the spirit, so without salvation?

3. Whether many of us have not been as fully Baptized with water, as the Author himself, if that did, or could contribute any thing to receiving the spirit?

4. Whether he can prove from Scripture That Infant-sprinkling with Water, is the Law Baptism, or ever was?

5. Whether he can prove, that Christ commissioned all, or any of those who sprinkle Infants on the Forehead, so to do? or why more than others? why the Teachers of the Church of *England*, more than Papists or Presbyterians? But there are other two Conditions he requireth, in order to our being believed we have the spirit; the one is, That we have Miracles, and together with the gift of Tongues have all other miraculous Gifts. But surely this Condition is very unreasonable and unequal; by the same Law he would have excluded the Baptist, who was a great Prophet, and as it is said expressly of him, he wrought no miracle, nor do we read that he spoke any Tongue but that which was common to the *Jews*. And yet more unreasonable and unequal not to believe us, unless we have all the miraculous Gifts of the spirit, as if some were not sufficient, if so they had them. Surely few Churches or Persons have all the miraculous Gifts of the spirit, even w

were most common. And though we pre-
not to those miraculous Gifts of the Spirit,
as speaking with Tongues, healing the sick,
raising the dead, &c. yet the absence, or not hav-
any of these miraculous Gifts, cannot prove
we are not otherwise divinely inspired; for
there are common divine Inspirations, necessary
all true Christians, which are of a saving Na-
ture, where they are received in Faith and Love;
the peculiar and proper quality is to sanctifie
those who are inspired with them, and consequent-
ly are of a moral Nature; the which sort of Di-
vine Inspirations being of a different kind from
those which were Miraculous, that is easie to un-
derstand, how the miraculous and peculiar sort
of Inspirations ceasing, those other of a Moral
Nature do remain; the which though out-
wardly they are not Miraculous, yet inwardly
they are as performing the greater Miracles; for
to raise the soul from Death to Life, and to
cure the Diseases of the soul, is a greater Miracle,
than to raise or heal the Body. A third Condi-
tion he requireth of us before we can be believed
to have the spirit, is, That we receive what the
Apostle hath written (in particular, that a Wo-
man should not speak in the Church) as the
Commandments of God. To this I answer, that
we do receive what the Apostle hath written, as
the Commandments of God, when it doth ap-
pear that what he writeth is such. But
the things he said he wrot by permis-

See Cor.
fion,

sion and not by commandment. And concerning Womens speaking in the Church, he did not deliver it as an Universal Commandment, did admit no Restriction or Limitation, otherwise he had contradicted his own words else in prescribing an Order to Women, that Heads be covered when they did Pray or prophesie, which to be sure was in the Church as to private or mental Prayer, no such is required, 1 Cor. 11. 5. And whereas Paul *permit not a Woman to speak in the Church*, easie to be understood in what case that was to dispute or ask Questions in the Church which was permitted unto Men, and Church both among the Jews and primitive Church but not unto Women; yet did not this re Women to speak either in Prayer or Prophecy when they were divinely inspired so to do both the Scripture and Church-History tell us, how Women did Prophesie and Pray in Church. But this being a digression, which the Author introduceth to little purpose, here I will not insist on it.

CHAP. III.

AND now as to his Arguments, or rather one bare Argument to prove that Divine Inspiration, which he calleth Enthusiasm, is ceased in the true Church, and among true Christians. He will first produce what he saith in his own words, pag. 21, 22. which is the sum of all he hath said in his whole Sermon. *Now this reason (saith he) is to be taken from the wants and necessities of the Primitive Church, whose Infant-state required, that God should assist her with the Miraculous Gifts of the Spirit, till the Gospel was sufficiently Preached about the Empire, the Scriptures of the New Testament compleated, the Temple-worship abolished among the Jews, Idolatry destroyed among the Gentiles, and both were united together under Christ into one Communion, or Catholick Church.* And this is the sum of all the Reasons, Reason he giveth, why Divine Inspirations were given to the Church in the Apostles days, and for some time after, and why they are ceased since, being necessary to the Churches of former times, but not to the Churches of the later.

Now the whole force of all this Argument, if we were conceded which he layeth down in the premises, doth not conclude as concerning the Miraculous kind of Divine Inspirations wherewith they

they who were so miraculously inspired spake with strange Tongues, cure Diseases the like. But nothing of all this Author's doth conclude against the other sort of Divine Inspirations, which were not for any outward Miracles, but were of a Moral Nature, whose direct Tendency and service was to beget the true Knowledge, Faith and Love of God, and other Evangelical Vertues in the hearts and souls of the Inspired, and also to preserve and nourish them, in order to a perfect growth. That there were such Inspirations of the Spirit of God, which were of a Moral Nature, is not only from the Scripture-Testimony in many abundant places, but also from the Common Practice of the Church of *England* already cited. Seeing the Author himself granteth the necessity of saving Gifts and Operations of the Spirit in all true Believers, how can these Operations of the Spirit be understood, without Inspiration? for how can the Spirit be supposed to operate and work any Divine effect in the Souls of Believers but as he inspireth them with his Light, and with other divine Vertues? To Inspire, signifies nothing else but to in-breath, or to breathe into the Soul any Divine Vertue whatsoever; therefore that Operation or Motion of the Divine Spirit whereby he quickens the Soul which once was dead, and makes it alive unto God, is very properly called Inspiration, or In-breathing. yea, from this sort of operation it is, that

Spirit hath its name, whether in *Latin*, *Greek*, or *Hebrew*, and signifieth a Breathing; so that Spirit or Inspiration may well deserve to be the common and general name of all the various kinds of the Spirits Operations in the Souls of men, and especially in Believers according to the words of Christ, *John 3.8. The Spirit breatheth (or spi-
reth) where he willeth*; for so the words may be translated, and so did the Fathers (so call'd) generally understand them. And we know, that on the occasion of Christs speaking these words, was his Discourse with *Nicodemus* about the Regeneration, or spiritual new Birth, as intimating plainly unto us, that the Spirits Inspiration or in breathing into the Soul, is necessary unto its Regeneration. This is that breath or breathing of the Spirit which *Ezekiel* saw come upon the dead and dry bones, which made them to live, the same that made *Adam* a living Soul, of whom it is said, that God breathed into him *Nismah Chaim* the breath or Inspiration of life, and he became a living soul: and indeed it is the Inspiration of life that maketh the Soul of any man that truly liveth unto God a living soul, & is as necessary to the Souls spiritual Life, as the breathing of the Air is unto the Life of the Body. And as the Breath or Inspiration of the Spirit of God and Christ quickeneth the dead Soul, and raiseth a new and spiritual Life in it, so is that which slayeth Antichrist, whom (as the Scripture saith) *Christ shall destroy with the Breath of his mouth, and the brightness*

ness of his coming. I need not be at pains, I hope to prove, that the Breathing and In-breathing of the Holy Spirit, which is to say, his Inspiration is all one thing; for all the breathing of the Spirit on men is within in the Hearts and inward parts of men, and therefore is properly Inspiration. And according to *Solomons* words in the Song, *it is the Breathing or Inspiration of the Holy Spirit, which like the South-wind blowing upon the Garden, maketh the spices thereof to send forth a sweet and fragrant smell:* The which Spices are nothing else but the Christian Graces, wherewith God indueth his Church, which he maketh a Garden, and which Graces are made to operate and send forth their Divine Smell, as the Spirit of God doth breath or inspire upon the Souls of those, in whom these Sacred and Heavenly Spirits grow: and according to *Elisha* in *Job*, *the Inspiration of the Almighty giveth understanding.* And thus in brief we see the great necessity of Divine Inspiration, both to the Church in general, and to all the Members of it in particular, though not in respect of those Miraculous and extraordinary Gifts of Tongues, and Healings of bodily Diseases, yet in regard of more Noble and Divine Effects, as the Souls Regeneration and quickning, and both for the planting and nourishing the Divine Graces of Gods Holy Spirit in the Hearts of all true Believers. And notwithstanding of all this, as it seemeth the Author of this Sermon has a marvellous prejudice and antipathy at the word

Inspira-

Inspiration, as not applicable to any sort of the Spirits Operation in our days: For though he granteth the necessity of the Spirits Operations, yet I no where can find, that he owneth the Word or Term *Inspiration* in any respect, as applicable to any Operation of the Spirit, at present, in any Believer. And the same prejudice he seemeth to have against divers other Phrases, and Terms; all which are either expressly found in Scripture, or fully agreeable to the sense of Scripture, which yet he hath the confidence to call invented, and uncouth Terms, as the Spirit of Preaching and Prayer, the In-comings, Out-lettings, and In-dwellings of the Spirit. How like is his Discourse in this particular to the *Socinians*, and *Pelagians*, who deny the necessity of any Supernatural and Divine aid or Assistance of the holy Spirit, to perform our acceptable Service and Obedience unto God? He saith further, That the Spirit of Preaching or Praying ought to signifie no more, than the skill or habit of Preaching or Praying. But if he mean only a natural and acquired habit he joyneth with the *Socinians*, and contradicteth his own former Concessions, wherein he did acknowledg the necessity of the saving Gifts of the Spirit, and that these were Supernatural, such as Faith, Love, Humility. Now every one that Preacheth and Prayeth either acceptably unto God, or profitably for himself or his Neighbours; he must Preach and Pray with Faith, and Love, and Humility; so that these,

I

and

and other Divine Graces must be exercised in his Preaching and Praying, which require more than even a spiritual habit, to wit, a present actual assistance of the Divine Spirit, otherwise a man who hath the habit of Preaching and Praying according to this Author, needeth not any dependence upon any new assistance of the Spirit; and so it is in vain for him to pray for the same, which yet is contrary to the common practice of most Preachers. But whereas the Author taxeth some for pretending to the Spirit of Preaching and Praying, and make as if their extemporary Prayers were the effect of Inspiration; I acknowledge they are worthy to be blamed, when in the meantime these very persons deny all Inspiration, of Preaching and Praying by it, in our days; and are as great Opposers to the Principle of Immediate Revelation and Inspiration, as any men in the World. And it is indeed a great Error to imagine, that all extemporary Prayers are the Effect of Divine Inspiration, for some are, and some are not; and they who pretend to pray extempore by the Spirit, and as with the same breath deny the very Principle of Inspiration, fall into a great inconsistency, which yet very many do, for which they are justly taxable. But to return to the Author, he confesseth, That in the Primitive Church, in the days of the Apostles, many Preached, and Prayed, and did sing by Inspiration, and being Enthusiastically moved or acted; and that this did continue in the Church

for some time. And first as concerning singing, and praising God by inspired Hymns and Psalms: He saith pag. 14. *For inspired persons did usually spend their Enthusiasm in composing of Hymns and spiritual Songs.* And again concerning Preaching and Praying, he saith, pag. 15. *In the Apostles time there was a miraculous Gift of Praying, as well in Preaching, when the spirit used to seize upon the souls of men in Publick, and affect them in such an extraordinary way, as to make them Pray for such things, and in such a due manner, as in those times, when as yet the Church had composed no Liturgies, Persons not inspired could not do.* And here he citeth a Testimony out of Chrysostome, Ep. ad Rom. cap. 8, hom. 14. which I thought worthy to translate into English, and here insert; Moreover, together with all these Gifts, there was the Gift of Prayer, the which was called the Spirit, and he who was endued with it, he did pray for the whole multitude: for seeing we are ignorant of many things which are profitable to us, and that we ask things that are no wise profitable, the Gift of Prayers did come unto one of them, who standing for all the rest, did pray for what was usually convenient to the whole Church, and also did teach others. Therefore he (*viz.* Paul Rom. 8.) calleth the Spirit both such a Gift, and also that Soul which did receive it, and which did intercede with God, and sigh. For he who is favoured with such a Grace, standing with great compunction or Contrition of mind, and with many

sighs, being humbled in mind before God, asketh the things which are profitable unto all ; of which now is a Symbol, the Minister offering Prayers unto God for the people. Therefore *Paul* feeling this, said, *The Spirit himself intercedeth for us with groans unutterable.* To the same purpose speaks *Theoph.* and *Oecumenius*, upon the place.

But now the thing which the Author of this Sermon should have proved, is, That this Gift of Preaching, and Praying, and Singing by Divine Inspiration, was of the same sort and nature with the Miraculous and extraordinary Gifts of the Spirit, and equally Miraculous and Extraordinary with them, which he not having done, nor so much as once essayed to do from any Scripture Authority, he had as good done nothing at all. And the words of *Chrysostome* cited by him, do not say, That the Gift of Praying by the Spirit was expired in his time ; and though *Chrysostome* had said so, I suppose the Author himself doth not think that all *Chrysostoms* words are infallibly to be believed. Yea, the reason given by *Chrysostome* why God was pleased to give that Gift of Prayer, doth still remain (*viz.* Because without the spirit we know not what to pray for, as we ought) and therefore there is as great necessity for the spirit of Prayer now, as then.

But it hath no weight what the Author saith Pag. 29. That the Christians might learn what to pray for, and how out of the Scriptures, which are an excellent Rule of Devotion, as well as Faith,

Faith ; and since that Gift was also rendred uselesſ by the early general uſe of Liturgies. I ſay this hath no weight to prove, that the ſpirit of Prayer, or praying by Divine Inſpiration is expired : for in the Apoſtles days the Scriptures were extant as much as now ; and therefore if the ſpiritual Gift of Prayer is made void by having the Scriptures in the room of it, that Gift ſhould have ceaſed in the Apoſtles days. Surely it was not Gods deſign to give us the Scriptures, that he might take away his ſpirit from us, and leave us only the Scripture-words in his room, but he promiſed that his ſpirit ſhould remain or abide with his people for ever, whoſe abiding and preſence was neceſſary unto all true Chriſtians, to give them the inward and ſpiritual ſenſe and underſtanding of the words of Prayer contained in the Scripture, and to teach them what words to uſe at one time, and what at another, ſeeing they could not uſe them all at once. And as for the early general uſe of Liturgies, which this Author ſaith was in the Church, to be ſure there was none in the Apoſtles times, as the Author confeſſeth ; and if there had been any need of them for the ſucceeding Ages, the Apoſtles had been the fitteſt perſons to have compoſed them, which yet we do not find that ever they did. It is too apparent, that when the ſpirit of Prayer began to be loſt, compoſed Liturgies came to be ſet up, and that the loſs and decay of this ſpirit, or ſpiritual Gift of Prayer was cauſed by the carnality

nality and apostacy of the far greatest part of those called Christians, though we have cause to believe it remained in the Hearts of a remnant all along.

C H A P. IV.

BUT whereas the Author saith, as for the Gift of Praying and Preaching by the Spirit, there is no mention made of it in the Ecclesiastical Writers, even where they enumerate the rest of the spiritual Gifts, unless *Irenæus* comprehended it under the Gift of strange Tongues, with all sorts of which, he saith, many of the Brethren spoke in his time by the Holy Ghost. Surely this the Author doth too confidently affirm: for as concerning Praying by the Spirit, *Tertullians* Testimony is clear, who lived about the end of the second Century, who discoursing of Prayer, and the manner how the Christians used it, said expressly, That they prayed, *ex pectore sine monitore, per spiritum sanctum*; i. e. out of the Heart, without one to go before them, and by the Holy Ghost. And both *Tertullian*, and *Justin Martyr*, and *Eusebius* make mention of the Gift of Prophecie by the Spirit, remaining in the Church in their time. And the Author himself acknowledgeth, that under Prophecie, Preaching, and praising God by the Spirit, is understood frequently

quently in Scripture; and why not also in the Ecclesiastical Writers? Yea, even Bernard, who lived above a thousand years after Christ, did say, *repida est omnis oratio, quam non prevenit inspiratio*, i. e. *All Prayer is dead, or lukewarm, which Inspiration doth not prevent.* But it is easie to apprehend why, when the Ecclesiastical Writers did mention the miraculous Gifts of the Spirit then remaining in the Church, they said nothing commonly of Preaching and Praying by the Spirit, because they did not reckon Preaching and Praying by the Spirit, any of that sort of miraculous and extraordinary Gifts, but judged it as a common and necessary Gift, and therefore did not mention it among those that were miraculous and singular, which is an argument rather against the Authors assertion, than in favour of it. And since the Author doth acknowledge, that divers miraculous Gifts of the Spirit did remain in the Church for some hundreds of years after the Apostles, it is strange he should suppose the Gift of Preaching and Praying by the Spirit, to have expired before the rest; but his prejudice against the Principle of Inspiration maketh him to fall upon such an absurd supposition. Now when I say, the Gift of Preaching and Praying by the Spirit, was none of the miraculous and extraordinary Gifts of the Spirit, I mean it had nothing of any external or outward Miracle in it any more than Faith, Love, Hope, or any other of the Evangelical Vertues, all which being supernatural

tural were internally miraculous as much, or rather more than the outward. And whereas the Author pleadeth, that none of these miraculous Gifts were of a moral consideration, as having any immediate influence to sanctifie the persons so inspired, & consequently not necessary to remain in the Church. If then it can be proved, that Preaching, and Praying by the Spirit are of a moral consideration, and have a sanctifying Influence upon the persons inspired, it will necessarily follow, that they do, and must remain in the true Church. And first, as to Praying by the Spirit; that is a Moral Duty, and of a moral Consideration, which is a Gospel-precept, but Praying by the Holy Ghost is a Gospel-precept; see *Eph. 6. 18. Praying always with all Prayer and Supplication in the Spirit*: and *Jud. 2. Praying in the Holy Ghost*. And as concerning all true Worship, which is to be given to God, Christ hath expressly taught, that it is to be performed in Spirit, and in Truth. And I ask the Author, whether he doth not think, that *David's* Prayers and Psalms, which were by the Inspiration of the Holy Spirit, had not a sanctifying Influence upon *David* himself? And also whether the Prayers of those in the primitive times, who prayed by Inspiration, and brought forth such deep inward sighings with great contrition of Heart, by the help of the Holy Spirit, had not a sanctifying Influence going along with them? and were not those Prayers holy Prayers, and those sighings holy sighings, which left
some

the holy Impressions both upon the Speakers and Hearers; the which if they did, as most certainly they did unto all sincere Christians who heard them, then Prayers by Inspiration have a moral and intrinsical excellency in them, and consequently were to remain in the true Church to the end of the World. Next as to Preaching by the Spirit, it is clear, that it had a sanctifying and converting power going along with it, so that many thousands were converted unto the Lord, and became truly sanctified by means of such Preaching. But if the Author say, it was the Preaching, simply considered, that had the sanctifying efficacy in it, without the Spirit, so that the Spirit's operation added nothing thereunto, I suppose few will believe so gross an assertion; for so, then the Minister of the Letter is as good as the Minister of the Spirit; and he who hath only the words, is as good a Preacher, as he who hath the Spirit and Words both; but how contrary is this to the mind of *Paul*, who said, *I know not the words of them, who are puffed up, of the power. And our Gospel came not in words only, but in power, and in the Holy Ghost; and he hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth (by the Letter, he doth understand the words which any preach without the Spirit) but the Spirit giveth life.* And surely that which giveth life hath a sanctifying Vertue in it, and is of a moral and holy nature. And doth not sad experience

perience prove it sufficiently, that men
 preach barely from the Letter of the Scripture
 have not success in their Ministry, to the Con-
 version of Souls; else why is it, that so many
 bearing the name of Christians, yet want the
 nature of Christianity, and come short of many
 Heathens? and when God shall be pleased
 pour out his Spirit more abundantly, and to
 inspire men to be Preachers of his holy Mind
 Will, shall not Christianity more prevail in
 the World, than now it doth? is not the great
 want of the Spirit among the greatest part
 those called Christians, or rather indeed, a
 want of a right belief concerning the necessity of
 Spirits help, and of the great bounty, and
 of God, how willing he is to bestow plente-
 of his Spirit upon men, if they would not
 and resist it, and with their prejudice against
 excellent a Gift, exclude themselves from the
 joyment of it? And whereas the Author
But thou canst cry, Abba, Father, without Inspiration
and thou mayest make Prayers, & supplication, and
intercession, and giving of Thanks for all men, without
Inspiration, which if thou hadst, it would not
thy Prayers more excellent in themselves, or more
acceptable in the sight of God. These are such
 assertions, that as seemeth to me to have refuted
 them, is Refutation enough to any
 ally minded man. Were not Davids
 ers the more excellent, that they were inspired
 Do not all Christians value and esteem of David's
 Prayers

Prayers and Psalms, and the Prayers and Psalms of other Saints recorded in Scripture, as being divinely inspired? Do they not savour of that sweet and precious Life and Spirit which inspired them? Or have the made and conceived Prayers of others, without all Divine Inspiration, the same excellency and worth with *Dauids* Inspired Prayers and Psalms? This were to equal the Words and Writings of men nowise inspired, with the Scriptures; a Crime, which our Adversaries do not unjustly seek by consequence to fix upon us. But the Author still supposeth, that men may reach and pray by the help of the saving Graces of the Spirit, without Inspiration, which maketh him conclude, *from all which* (saith he) *appears how much more excellent and desirable are the saving Graces of the Spirit, than all these pompous miraculous Gifts, in which there is no intrinsic excellency.* But I say the Author still beggeth the great thing in Controversie, *viz.* That there are any saving Graces of the Spirit, without Inspiration, which we altogether deny: For we affirm, that saving Faith, Hope, and Love, and all other Evangelical Vertues are wrought in Believers by the Spirits Inspiration. Nor can we reach the Authors subtilty, to distinguish the inward saving operation of the Spirit, from Inspiration, as if they were distinct things. For suppose all sorts of Inspirations be not saving, or necessary to Salvation, it doth not follow that none are necessary in that respect: and although all
Inspi-

Inspirations be not saving Graces, yet all saving Graces are Inspirations; even as though all animals be not men, yet all men are animals. Or let the Author, if he can, clearly distinguish between these two, and prove them to be so distinct, from some better authority, than his bare affirmation *viz.* That no saving Grace is any Divine Inspiration, but of a differing nature therefrom: which, if it were true, then none of all the Saints had any saving Graces inspired into them, in any age of the World, which, I judge, is contrary to the belief of most Christians, who generally believe, that the Prophets at least, had the saving Graces of the Spirit inspired into them. I conclude, this Authors whole Discourse tends only at most, to prove, if all his Premisses were granted, That the miraculous Gifts of the Spirit are not necessary to Salvation, and consequently are not of a necessary continuance in the Church: which we do not affirm: and I know not of any who do so affirm; so that the Author had better have saved his Labour than spend his Breath, and his Time to prove an assertion, which I know of no man that doth call it in question: for who is so foolish that saith, he hath the Gift of Tongues, or other miraculous Gifts of that sort? I know not of any. Or who pleadeth for the absolute necessity of them? But as we do not plead for such Gifts, we cannot be so peremptory to conclude, that these miraculous Gifts have universally ceased, or expired since the primitive times; or that no

them at any time hereafter shall again appear.
 and I judge divers of his Premises, on which he
 buildeth his Conclusion, of the Universal Expi-
 ration of those miraculous Gifts are defective,
 and none of them sufficient to demonstrate his
 Assertion, it would require too much time and
 paper to examine every thing he saith, but some-
 thing I cannot well let pass. His first and main
 reason he taketh from the Infancy of the Church,
 which required these miraculous Gifts during her
 infant-state : and to this he applyeth these two
 following Scriptures, *Eph. 4.* from *v. 8.* to *v. 14.*
 and *1 Cor. 13.* from *v. 8.* to the end. But surely
 these two Scriptures seem to me to be very im-
 pertinently brought, to confirm his assertion,
 and his Application of them I believe is contrary to
 the mind of most Teachers. And first, that he sup-
 poseth all these Gifts which God gave to the
 Church at Christs Ascension, to have been the
 miraculous and extraordinary Gifts of the Spirit,
 and not one of them the ordinary and saving
 Gifts of the Spirit. But why are not the saving
 Gifts of the Spirit common to all true Christians,
 as really the fruit and effect of Christs Death, Re-
 surrection, and Ascension, as those miraculous
 and extraordinary ? Surely this is a very unna-
 tural separation, and seemeth very injurious un-
 to the purchase of Christ ; as if all the saving
 Graces of the Spirit were excluded from being
 any of these Gifts, which Christ hath purchased
 to his Church ; and the contrary doth plainly
 appear

appear from the words themselves, for they were such Gifts as were given to the Rebellious, that God might dwell among them, as signifying the sanctifying and renewing Gifts of the Spirit more especially. Again, they are such as were given for the work of the Ministry, the perfecting of the Saints, the edifying of the body of Christ, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ. And whereas this Author will have, that the Church was come to her full stature in the primitive times, and that consequently there was no more need of any of those Gifts mentioned in that aforecited place, being all miraculous; it seemeth to me wonderfully strained this his assertion. And to be sure is from the mind of many of his Brethren, who from this very place of Scripture, use to argue That there will be a Ministry, and Office of Teachers in the Church, till the Worlds end, because however so perfect the Church was in those days, by reason of new Converts, and others in the present & succeeding Ages, who were to be converted, Ministers and Teachers are still necessary; for granting that some are come to the full stature, yet many more are not so far advanced, and so long as the World stands, there will be Children as well as young men and Fathers in the Church. But it is strange, that he thinketh, not only the Apostles, Prophets and Evangelists, but

to Pastors, and Teachers, or Doctors, to have
ceased or expired with these miraculous Gifts.
Whence then have these, who are now called Pa-
stors and Doctors, their Gifts and Authority? it
seemeth verily unto me, that the Author hath
here far out-reached, and done a great disservice
to his Brethren, instead of thinking to do them a
great service; and how the University of Oxford
can let this pass without a censure, I do not well
understand. And whereas he saith, *From whence*
is evident (viz. from the afore-cited place, Eph.
4, 8, 9, 10, &c.) that as the Gospel increased, and
the Church grew up, God, like a wise Nurse, weaned
her by degrees from these miraculous Gifts, till at
last having arrived at her full stature in Christ, he
left her as Parents leave their Children, when they
are grown to be men, to subsist without extraordi-
nary helps and supplies. But hath God left her
without Pastors and Teachers, and all the Gifts
of Christs purchase, when he ascended? or are
Pastors and Teachers these extraordinary helps?
How much better were it to say, that the Gifts
here mentioned are some extraordinary and mi-
raculous, and some ordinary; and however that
the persons of the Apostles, or their bodily pre-
sence be removed from the Church of God on
Earth, yet their Testimony, Words, and Writ-
ings remain together with a measure of the same
life and spirit that was in them, for the spirit is
one in all, and therefore that very Gift of God
in giving the Apostles to the Church, and Evan-
gelists

gelists and Prophets, hath still its service in the Church, and will to the VVorlds end; and in respect of that Service doth still remain; and the Pastors and Teachers with all the common and ordinary Gifts of the Spirit necessary to Salvation do actually remain. Again, whereas the Author will have it, that when the Church was in her more Infant-state, the miraculous and extraordinary Gifts of the Spirit did most abound; and when she was come to her most adult and perfect state, they did wholly cease. This also may be called in question, *viz.* VVhether the Church in the Apostles days, when those miraculous Gifts did most abound, was not in a more perfect state, than in the succeeding ages? and whether the Author thinketh in his conscience, that the Church in these latter ages, since these miraculous Gifts have generally ceased, *viz.* from about the beginning of the fifth Century till this time, hath been in the most perfect state? or rather have we not good ground to believe, that the Church that was in the Apostles days, and the ages immediately succeeding for the first three hundred years was in the purest and most perfect state of all, and that the Churches of the succeeding ages have not arrived at her perfection. Is not the Apostolical Church worthily reckoned the Patron of all other Churches? hath not a great Apostacy come upon the far greatest part of that called the Church, which began about that very time, when these miraculous Gifts did

cease,

cease, in great part? and though the Lord knoweth best, why these miraculous and extraordinary Gifts did cease, yet may it not be judged a better reason, than any given here by the Author, that these so excellent Gifts were taken away, because of the Apostacy that was coming on apace upon the visible face of the Church, and that the Unfaithfulness of Professors, who did abuse both the ordinary and extraordinary Gifts of God, provoked the Lord to take both sorts away from the greatest number in a great part, if not altogether. But whether, when the Church shall universally recover her former purity and sincerity, it may please God to restore unto her those very extraordinary Gifts, I leave to his infinite counsel and good pleasure to determine. Again, as to the other Scripture alledged and applied by him, for the ceasing of these extraordinary Gifts, he seemeth to have as far missed the mark, as in the former, as if, forsooth, *Paul* did reckon not only all those miraculous and extraordinary Gifts of the Spirit, wherewith he was so richly endued; but also all his Visions and Enjoyments he had of God by Inspiration and Immediate Revelation, but as childish things, and as belonging to a Childs state, in comparison of more perfect attainments of Believers in the succeeding ages, when all Divine Inspiration, and Immediate Revelation should cease, as this Author supposeth: and if so, then the Author may think himself, and such as he, as men in respect of *Paul* and the other

K

Apostles,

Apostles, who were but as Children to him and his Brethren: for thus he expoundeth *Pauls* words: *1 Cor. 13. 9, 10, 11, 12. Even as when I was a Child, I spake as Child, I understood as a Child, I thought and conceived things as a Child, but when I become a man, and to the full use of my Reason, I put away childish conceptions and things, for now we see Divine Revelations (thus he glosseth upon Pauls words) as the Prophets did of old in a dark Enigmatical manner, and by symbolical Representations of things upon the phantasie, as in a Glass, but in the adult state of the Church we shall see them after the Mosaical manner in a more rational way, and more accommodate to human Nature, as it were face to face. Now I know them imperfectly, but then I shall know them clearly, even as I am known. Now I appeal to the Impartial Reader, if he doth not presume for himself and his other Brethren, to *Paul* and the other Apostles, as if the Apostles, because of their Inspirations and Revelations knew but in God part, and as Children, having little use of their rational Faculties; whereas this Author having attained to the adult state, he is become perfect Knowledge; and like *Moses* converseth with God face to face, and that without all Revelation or Inspiration immediately from God. But how did *Moses* converse or speak with God face to face (to whom the Lord said, *Thou canst not see my face and live*) was it without all manner of immediate Revelation or Inspiration? I trow not, but*

the on n

and her after a more noble and higher sort of Divine
Paul Inspiration, than was commonly given to other
ben Prophets. But how much more sutable and a
child agreeable to truth is that exposition of Pauls words
when that is commonly given, that Paul compareth
on, his highest attainments in this Life even by Vision
now and Revelation or Inspiration, with what he did
up expect and wait for after death, so as the highest
in attainments of Divine Knowledge by Revelati-
Re on or Inspiration belonging to this life, are but as
in the attainments of Children, in comparison with
a what the Saints are to expect after death in the
in life to come. But whereas the Author thinketh,
e that the highest Revelations given in this life, are
ow not by symbolical Representations upon the
know chanse, as in a Glass, he is much mistaken. There
I ap a Revelation of God, which God pleaseth at
pre times to give to his Children, far beyond all sym-
d al bolical Representations, or Similitudes of things,
ale whereby God in Christ, and the pure Glory of
at in God is seen and enjoyed by the highest and no-
the blest faculty of the Soul, which is an earnest and
av ingst Fruits of Eternal Life. Nor is the Author
ect more dextrous in expounding all that diversity
with of Gifts mentioned 1 Cor. 12. 4, 8, 9, 10, to have
vel been the miraculous and extraordinary Gifts of
Bu the Spirit; for why might not some of them have
ace been the common and ordinary, and others of
see them miraculous and extraordinary? By common
med and ordinary, I mean not here such as were given
at to all and every one in particular, but such com-
the mon ministerial Gifts as God gave in common to

all ordinary Teachers, and Preachers, and Ministers of the Lords sitting and sending; for these ministerial Gifts the Apostle is here principally to be understood. And whereas the Author here doth argue, that the Gifts mentioned in this place cannot be the saving Gifts of the Spirit, because these God bestoweth joyntly on those who have them, or not at all; whereas the Gifts mentioned here, are given some to one, and some to another. But to this I answer, although the Gifts here mentioned in the foregoing Verses be not the saving Universal Gifts mentioned by him, which are given to every one of the Faithful, yet it doth not follow, that therefore they are all miraculous and extraordinary, for some of them might be of a third and middle sort, to wit, given in common to all Teachers and Preachers, and may be called saving in such a sense and respect, as the Preaching of the Gospel, and distinct Offices of the Ministry, may be called saving as being instrumental to the Salvation of Souls, as it is said in Scripture, *That it pleased God by the foolishness of Preaching to save them that believe.* And, if according to the Author, all the Gifts here mentioned be miraculous, and all cease within some few ages after the Apostles days, then according to him, there is no word of Wisdom nor of Knowledge in the Church, which he saith harsh it will sound to Christian ears, I leave it spiritual to judge. But that the Author takes this place of Scripture, viz. 1 Cor. 12. 4. for

Text and Foundation of his whole Discourse, to prove that all the Gifts here mentioned were miraculous, and consequently expired within some few Ages to the Apostles times, is meerly asserted by him, but not at all really proved. And he might as well say, that Faith, Hope, and Charity were miraculous Gifts of the Spirit, and consequently expired with those other; for of them also he discourseth a little after, and compriseth them, with the other sorts, under the diversity of Gifts, mentioned v. 4. whereas the Spirit is one. So that in this whole Discourse of *Pauls*, concerning the diversity of Gifts, Chap. 12. 13, 14. he mentioneth no less than three several sorts, one miraculous and extraordinary, another sort common and ordinary to the Teachers in the Church, and peculiar unto them; a third sort, *viz.* Faith, Hope, Charity, common to all true and sincere Christians; so that this diversity of Gifts extendeth it self to all the Church one way or another, all having some, although every one had not all, even as the *precious Ointment that ran down from Aarons beard unto the lowest skirts of his Garments.* And though when the Apostle doth treat of Faith, Hope, and Charity, it is in the thirteen and fourteenth Chapters, yet the Discourse is still one and the same, as one intire piece; and all the Gifts mentioned in all the three Chapters are contained under the diversity of Gifts, *viz.* Spiritual Gifts mentioned, v. 4. of Chap. 12. and all proceed from one Spirit, so that it may,

and ought to be said of them of all. Now there are diversities of Gifts, but the same Spirit; and the best of these Gifts are Faith, Hope, and Love, and the greatest of these is Love or Charity. And thus I have answered to every thing that seemed material in his Sermon, to prove that Divine Inspirations, which he calleth Enthusiasms, are ceased in the Church; and though I have not observed strictly the method of his Sermon, so as to answer to every thing in his order, because the Nature of my answer required to put several things together that lay scattered in his Sermon, and sometimes to take that last, which he putteth first; yet I hope the diligent and impartial Reader will find, that the whole substance of his Sermon against Divine Inspirations is sufficiently answered. And now in the Close I shall only take notice of some Reflections of his on the people called *Quakers*, and some few other particulars, and then make an end.

CHAP. V.

IN his page 37. Edit. 3. he undertakes to show what a dangerous, damnable, and precarious Principle that is, which asserts, that Immediate Revelation or Inspiration is not ceased, &c. But the Instances he bringeth to prove what he saith, are wholly precarious and false; as 1. That it differs

differs only from the Popes Infallibility in this, That that makes only the Bishop of Rome, but this makes every private Christian a Pope. This, I say, is altogether a false charge as to us. For we place not an absolute Infallibility upon any person or persons whatsoever; but we say the Spirit of God in all his Leadings, Teachings, and Motions is infallible, and men only conditionally so far as they receive, and are in unity with these Leadings and Teachings, are Infallible. We say further, That every true Christian hath an Infallible Knowledge and Faith of all such things as are absolutely necessary to Salvation. But as to other things he may err, if he be not duly watchful to follow the infallible Guidance of Gods Holy Spirit. But if this Author thinketh he has no infallible Faith or Knowledge of any part or Doctrine of Religion, he is a meer Sceptick and Unbeliever; for all true Faith is Infallible, that which is fallible is but meer opinion and conjecture. His second Instance is as weak and impertinent as the former, viz. That the Principle of Immediate Revelation and Inspiration utterly overthrows the authority of the Scriptures, and makes them an useless Rule of Faith. But to this I answer nay, but on the contrary the Doctrine of Inspiration and Revelation its remaining in the Church doth not overthrow, but establish the authority of the Scriptures, and maketh them most useful both for a Rule of Faith and Manners in subordination unto the Holy Spirit. And surely had this Author

well minded, his former concessions, he would not have made such an absurd Inference ; for he hath granted, that Inspirations and Revelations did remain for several ages in the primitive Church after the Apostles days, and that the Scriptures were written before that time ; and yet I suppose he will not say, that the Revelations and Inspirations which the Christians then had, did overthrow the Scriptures, or render them useles. He might with the same absurd way of Reasoning say, That the Scriptures of the Old Testament, their authority was overthrown by the Writings of the Evangelists and Apostles under the New Testament ; or that one Prophets writing did overthrow the Writing of another Prophet that did go before him, which is most absurd. *Paul* who had abundant Inspirations and Revelations did not despise the Scriptures, but regarded their authority, and used them both to his own, and his Brethrens comfort and edification. His third Instance is, That it hath cashired the use of the Sacraments. But this is like the Papists way of proceeding against the Protestants, who to render them more obnoxious to the malice of the Ignorant, cry out against the Protestants for cashiring no less than five, or rather six of the holy Sacraments of the Catholick Church. For whereas the Church of *Rome* holdeth, that there are seven Sacraments, she blameth the Protestants for cashiring five of them totally, and the sixth almost, if not altogether also, to wit, that of the Eucharist

ist so called, the Protestants making that which the Priest or Minister giveth to the people, but a figure or sign, which to be sure is not any Gospel mystery; for the figures belonged to the Law, and ceased with them, and the substance is come in the room of them, which we acknowledge. And whether it is more dangerous and hurtful to say, that a Figure, Sign or Ceremony is ceased, which was not appointed to continue till the end of the World, or to say, that Divine Inspiration, whereby the Soul liveth unto God, and Divine Revelation, whereby it only knoweth God aright, is ceased, let all sober and impartial men judge? But as to this debate of the Sacraments, because it is a digression, I shall not enlarge. His fourth instance is, That it hath annulled the Ministerial Orders. But this is as unjust a charge as any of the former, and doth much more justly reflect upon the Author himself, who hath plainly said, that not only the Orders of Apostles and Prophets, but also of Evangelists, Pastors and Teachers, all which were Ministerial Orders mentioned *Eph. 4.* are ceased in the Church. The which, if so, it may be fairly quered, according to this Authors *Hypothesis* and Doctrine, that all Inspiration is ceased, which yet the Church of *England* and the Common-Prayer alloweth, whether this Author hath not excluded himself from all the Ministerial Orders mentioned in *Eph. 4.* because he saith, *They are all ceased?* And that he cannot find any Ministerial Order mentioned in the New Testa-

Testament, but what was accompanied with Inspiration, whereby they both Preached and Prayed. And seeing he hath denied Inspiration, which the Liturgy of the Church of *England* owneth, and she prayeth for, whether this Authors manner of Preaching and Praying be not more contrary to the Liturgy of the Church of *England* in this very respect, than that of the people called in derision, *Quakers*, and so whether he hath not brought himself and his Hearers more deservedly under the censure of the Law, than the *Quakers* in this respect have done? These two Queries I desire the Author plainly, and without all shifting or subterfuge, to answer? But to the matter in hand, Divine Immediate Revelations and Inspirations cannot any more annul (but indeed they do confirm all) the Ministerial Orders appointed of God, than they did in the primitive times. For when Immediate Revelations and Inspirations did greatly abound in the Church, as this Author confesseth, the Ministerial Orders remained, and were the more confirmed, and therefore they are so still. Next, his Instances failing, he proceedeth to sinistrous and unjust Insinuations against us, as that the principle of Inspiration can effectually convert the Professors of it into downright Popery, consequently with their own Principles; for they have nothing more to do, than to say, that the Spirit hath told them, that the Church of *Rome* is the only true Church. To this I answer: It is impossible, the Holy Spirit

(whom

(whom with all true Christians we profess to guide us into all truth, according to the Scriptures) can ever tell us any such thing; because both the Holy Spirit within, and the Holy Scripture without, doth plainly tell us, that no Church holding such corrupt Doctrines and Practises, is, or can be a true Church; and the Spirits testimony cannot contradict it self, and as *Paul* said, is not yea and nay, but remains the same. How much more justly may this be retorted upon many, who are Enemies to Inspiration, and have pretended, the Church they were of, was the true Church; and yet by some motive of Gain or Fear, have changed to another Church and way, pretending that their Reason, or Scripture hath told them their former way was wrong, which yet is no just Reflection either on Reason or Scripture. For as a false pretence to Reason and Scripture doth not make void their true use, so no more doth a false pretence to the Holy Spirit, if any should so do, render the use thereof void or ineffectual. His last Insinuation is as unfair and unjust as any of the former. *As this Doctrine* (saith he) *was first privately sowed among us by Popish Emissaries, so hath it been published in our, and other Countries, by those who were Papists, as by Ro. Barclay, who was bred in the Scottish Covent at Paris, and Labbade a Jesuit desrocquet.* That the Doctrine of Immediate Revelation was first privately sowed in England by Popish Emissaries, we know to be a false Insinuation: and as for his Proof, which is

a meer citation of the bare name and title of a Book called *Foxes and Fire-brands*, pag. 15. &c. printed 1680. What ground of Proof can such a bare citation be, without naming the Author, or giving a sufficient Evidence of his Fidelity? How many Lyes are to be found in printed Books? If barely to name the Title of a Book, without regarding, or giving sufficient Evidence of the Authors Fidelity, be proof enough against a Doctrine or Person, who shall, or can escape Innocent? It were easie to show how the Jesuits are as great enemies to Immediate Revelation, and Inspiration, as necessary to every true Christian for the foundation of their Faith, as any people in the World, or as this Author, as doth clearly enough appear out of *Bellarmin* a great Jesuit, who disputeth against this way of resolving or building our Faith, and pleadeth for the Tradition of the Church, in opposition to all inward Inspiration, and calleth them mad men, who lean to any Spirit within them, which he saith is often fallacious, and ever uncertain. Nor were it a hard thing to prove, that the Doctrine of Inspiration hath been preached and believed both in *England* and elsewhere, before either the Name or Order of Jesuits was in the World. And as to his Insinuation concerning *R. Barclay*, unless he can prove, that he remained a Papist when he did publish, among many others, that Doctrine, he saith nothing to the matter. It can easily be showed, that divers Bishops and Teachers in the
Pro-

Protestant Church have had their Education at Popish Schools ; yea, *Luther* himself was a Popish Monk, and bred at a Popish University ; and some of the present Bishops and Teachers in *Britain* have had a Popish Education, which yet will not argue they are still Papists. How many are quite of other Perswasions, than what they had by Education ? And as for *R. B.* what Education he had among Papists was but when a Child or Boy, where he learned only some *Latin*, and *Grammar*, and what he received of their Leaven, even in his young and tender years, while yet but a youth, he renounced : and the Lord opened his Eyes to see and acknowledge the Truth ; whereof I can give better Testimony (having well known him from that very time) than this Author can against him. And I ask the Author, Was it any prejudice or derogation to the Christian Religion, that *Paul*, a zealous Preacher of it, was bred among the Pharisees ? if not, the Authors Argument being of the same sort, vanisheth. As for *Labbade* as he was no *Quaker* so called, so whatever formerly he was, to be sure he was then no Jesuit, but hated and persecuted by them. In pag. 40. he falls on with a fresh assault to accuse the Doctrine of the *Quakers* so called, concerning a Spiritual Ministry and Spiritual Worship for being blasphemous (but if this be blasphemy to own a spiritual Ministry and Worship) at this rate he may accuse the Apostles

postles, yea, Christ himself as blasphemous, which is most absurd and blasphemous so to affirm who were for a Spiritual Ministry, *John 4* and Spiritual Worship; but it seemeth by this, that the Author himself is only for a carnal or literal Ministry and Worship. And he saith, they, *viz.* the people called in derision, *Quakers*, pretend, that the Holy Ghost now cometh down upon their Assemblies, as it did in the Apostles time, and moves them to Preach and Pray by Inspiration, without any regard to Condition or Sex. But here he doth not fairly nor truly represent our Doctrine, for we distinguish betwixt the ordinary and miraculous Inspirations, with both which the Apostles were indued; and we say, Although the miraculous and extraordinary be ceased, yet the ordinary remain, as being necessary to all right effectual Preaching and Praying. Again, it is false that he alledgeth we say the Spirit inspireth us to Preach or Pray without any regard to Condition; for a regard there is had unto the Condition of persons, so that the Spirit inspireth none to Preach or Pray, but such as are first brought into some measure of a sanctified State and Condition. As to other things he mentions here, and especially that about calling for Signs and Miracles, I have already answered him above; and here I would have him to consider how Christ called them an evil and adulterous Generation, that sought after Signs. And what

what if we could shew Signs, and perform all the other Conditions he requireth of us, that he may believe us to be truly inspired? would he then in good earnest believe us to be divinely inspired? hath he not called the very principle a blasphemous Doctrine? And whereas he saith, pag. 38. he denyeth not but that God is free to send Prophets when he pleases, and that he may do so when the exigence of the Church doth require it. Is not this a manifest contradiction to his calling the Doctrine of Inspiration and Immediate Revelation, blasphemous? Or is God free to send when he pleaseth, any blasphemous Doctrine or Principle into the World, as this Author termeth Immediate Revelation and Inspiration? And suppose that God did send Prophets or men immediately inspired, which this Author supposeth he may, Can God send any thing that would overthrow the Authority of the Scriptures, and annul the Ministerial Orders, would not this be inconsistent with his Divine infinite Wisdom? But thus we see what inconsistencies this Author falleth into, while he is carried with such a preposterous zeal against this so excellent a principle.

In pag. 40. he scoffingly taunts the people called *Quakers*, with their Groanings in their Meetings, saying, that they groan sufficiently, we grant; for sometimes in their Meetings they do nothing else. But if their Groaning, or vocal
De-

Devotion be from the Spirit, how comes it to pass that the Spirit never moves them, as it did in the Apostles days, to Pray and Prophesie in unknown Tongues? To this I answer: Many have been Groaned and Prayed by the Spirit, who never spoke with unknown Tongues, as I think the Author will confess; for the Prophets prayed by the Spirit before Christ came in the flesh, and yet all had not the Gift of Tongues. But by this it plainly seemeth, he disowneth all Groaning and Praying by the Spirit, as applicable to him, or any of his Brethren; this I say again is far contrary to the Liturgy of the Church of England. And how knoweth he, that sometimes in their Meetings, the people, called in some places *Quakers*, do nothing else? I must tell him, they do more in every Meeting (although to groan from the Spirit is of more value, than all that the Author, or any else can do without the Spirit, *viz.* they meditate, they wait, they watch, they sing, and make a melody in their hearts unto the Lord. But here he seemeth to scoff at our silent Meetings, where we wait to hear what God will speak unto us, though perhaps no man at that time doth speak, which is well enough consistent with our Principle of Divine Inspiration; for God inspire his people now as formerly, they are well imployed and exercised, who attend to his inspirings, and find advantage in so doing, much more than by all the much prating of men, who

pre-

o presume to Preach or Teach without the Spi-
n the at.

In pag. 37. he saith, The Popes Infallibility
bo must be resolved into this Enthusiastical Princi-
heve ple of immediate Inspiration. I answer not,
k the but a most into a false pretence thereunto, which
raye er argueth nothing against the true Principle it
and self. And though some of the Popish Schoolmen re-
t by olve it into a pretence of Immediate Revelation,
roan er many more do otherwise, and particularly
le in the University of *Paris*, as I have showed at
aga more length in my Book called *Quakerism no Po-*
ch ery. They resolve it only into a blind, insen-
time ble assistance of the Spirit, which they call sub-
om active or effective illumination, but not obje-
the tive; the which Popish distinction, many Pro-
tron testants, and as it seemeth this Author apply to
their Faith with this difference, that these Pro-
testants make the assistance of the Spirit, falli-
the ble; but the Papists make it, as in the Pope and
o the Council, infallible.

Pag. 29. he saith: The Churches *Hieroms*,
w *Augustines*, *Chrysostoms* like us were not inspired,
the studied Divines. I answer why might not
less *Hierom*, *Augustine*, and *Chrysostome*, and such as
or they, be both, to wit, partly inspired, and part-
yay studied, as he termeth it, seeing there is no
o inconsistency (as he supposeth) betwixt the
nuch inspiration of the Holy Spirit, and the frequent
who diligent use of all right and lawful means,
pre- L such

such as reading the Scriptures, Meditation, Prayer, with other Religious Exercises, which this Author calleth studying. But studying without all Divine Inspiration, makes but poor vines, or rather dead and dry Vines. And I give the Reader to understand, that in the beginning of his Sermon, this Author, for his prejudice at Enthusiasts, distinguisheth between them and Impostors, saying, Impostors on the one hand, and Enthusiasts on the other, &c. What then? are the Enthusiasts no Impostors? One thing I like well in the Author, as to what he saith, and do therein cordially agree with him, pag. 39. The first Apostolical Ages of World were utterly ignorant of killing, impulse and zeal, which I could not but observe to the utter detestation of Christians Assassines, &c. I could here cite divers Testimonies of the Ancients for the verity of Divine Inspiration, as still remaining among, and in the true Christians; but to avoid prolixity, I shall only cite two Testimonies, one of *Augustine*, another of *Origene*.

Augustine saith, *Tract. Epist. Joh. 3.* 'There is an inward Master who teacheth: Christ teacheth by his Inspiration teacheth; where his Inspiration and Anointing is not, the words outwardly make but an empty sound.'

Origenes contra Celsum lib. 7. circa med. *ὅτι* διὰ λόγον εἰπόν, ἔδοξε ἔγναι τὸν πατέρα, εἰ μὴ ὁ υἱός, ὃς αὐτὸν ἔλεγε, διὰ τὴν χάριν, ἣν αὐτὸς ἐγγυνομένης τῇ ψυχῇ, ἔτι καὶ ἐκδοσίου ἀπὸ φύσεως μετέσχευε τὸ διόν. (viz. *Mat. 11*)
Verbum autem Dei, divina quaelam gratia non

Dea existente anima, sed cum quodam Enthusiasmo demonstrat cognosci Deum.

The word of God (citing *Mat. 11. No man knoweth the Father, but the Son, and he to whom the Son reveals him*) demonstrateth that God is known by a certain divine Grace, the Soul not being Atheistical, but indued with a certain Enthusiasm. Where note, that he setteth in opposition Atheism and Enthusiasm, or the Atheist and Enthusiast, as if whosoever is not Enthusiast, or indued with a Divine Enthusiasm, were a downright Atheist ; which is very agreeable to a Title of a Friends Book, called *Enthusiasm above Atheism*; writ some years ago by *G. W.*

There is one passage more in this Authors Sermon, which I cannot well let pass, pag. 32, & 33. Suppose, saith he, thou knowest the Gospel like the Apostles, by Inspiration, what then? another Minister who knows it by reading and study is as capable to edifie the Church as thee. And besides, if thou art like a vain *Corinthian*, ambitious of Inspiration, know that it will add nothing to the Reputation of thy parts: for an inspired man is but the Vessel to the Treasure, the very Instrument and Machine of the Holy Ghost, who can obtain strength out of the mouths of Babes and Sucklings, and make a Child or an Idiot preach as well as thee. To the first I answer, according to this Authors assertion, the bare Minister of the Letter is as good a Preacher, and as useful

in the Church, as *Paul*, or any of the Apostles, which is so gross, as nothing needs to be said to the spiritually minded for its Refutation. Or then the Scribes preach with the same Authority that Christ did? is it not said expressly, that Christ preached as one having Authority, and not the Scribes? and what was the Reason of this great a difference? was not a main Reason of that the Scribes preached barely from the Letter without Divine Inspiration? but Christ preached by Divine Inspiration, wherewith he was exceeding richly endued above all other men. And it should please God to send Preachers, who should preach with Divine Inspiration, should they not better open and expound the Scriptures and the Mysteries of the Christian Religion, being inspired divinely so to do, than those who presume to expound them meerly by the strength of their natural parts, and human Learning. Why is it, that great Schollars, so accounted, give so contrary Expositions to the same places of Scripture so frequently, but that they want the Inspiration of the Spirit that gave them forth? For as *Hierome* saith, *Epist. Paulin. 103. The Law is Spiritual, and needeth Revelation, that it may be understood.*

To the second I answer, 'tis not Pride nor Vanity to desire the saving Inspirations of the Holy Spirit; for Christ hath encouraged us to ask the Holy Spirit, which is the same to our Souls, as bread

head is unto the Body, or the most nourishing
Food. And whereas he saith, that Inspiration
will add nothing to the Reputation of a mans
parts who hath it. I answer: yea, the Divine
Inspiration that we plead for, which is of a moral
and saving Nature, doth add exceedingly to a
mans parts, whether acquired or natural; and
consequently to their true and just Reputation
or Grace (which is a Divine Principle) inspired
and infused into the Soul, doth sanctifie both the
Soul of man and all its faculties, and parts, and
healeth all the Souls Diseases and Disorders, and
consequently doth greatly improve, assist, and
enlarge the mans parts and rational faculties, who
is so inspired, as abundant Experience can be
given both of latter and former Ages. And tho'
Inspiration of the Spirit of God may make Chil-
dren and Ideots, such as some of the Apostles
were, to preach or speak well, yet it leaveth
them not still to be Children and Ideots, but by
degrees doth largely replenish them both with
spiritual, and sometimes with a great natural un-
derstanding. And doth not the Author think that
Paul had a greater and nobler enlargedness of his
rational faculties, and the use of them in Preach-
ing, Disputing, and Writing, on the account of
his being divinely inspired? and although the in-
spired Man is but the Vessel to the Treasure, yet
he is not a dead Vessel or Machine, but is a living
sensible, rational Vessel, and is quickned,
strengthened,

strengthened, and beautified, yea, and perfected thereby, as the Body is by the Soul that is lodged in it. So that however others, who are declared Enemies to Divine Inspiration, may judge, we have cause to conclude, That men indeed Divinely inspired, are the most truly Rational Men in the World, and have the truest and noblest use of all their Rational and Intellectual faculties, if duly improved.

Several

Several Testimonies of Ancient Fathers so called, and other Ancient Writers, to the Spirits Inward and Immediate Teachings, and the preference of the Spirit of God, in his Divine Illuminations, and Operations, and Inspirations to the Letter of the Scripture, also the Universality of Divine Illumination, and of the benefit of Silence, and other things of Truth of the like Nature, as owned by the People called in Derision Quakers.

Ignatius (who lived in the first Century, or within a hundred years after Christ, and is thought that he might have seen Christ in the flesh, who died a valiant Martyr for the truth of Christ) in his 9th Epistle, writing to the Church of *Philadelphia*, saith expressely thus.

I. I have heard some saying, unless I find the Gospel in (*Archeis*) publick Records or Writings, I believe not. Unto such I say, Jesus is unto me for publick Records or Writings: again,

he saith the publick Records or Writings ought not to be preferred unto the Spirit.

Observe, *It's plain that by the Archea or Public Records he meaneth the Scriptures, in which* Tertullian useth the word *Archia*, lib. 3. against Marcion.

II. And in his 14th Epistle writing to the *Ephesians* he saith unto them expressly these words using the Holy Spirit the Rule, in Greek thus *ῥῶτα ῥοπίον τὸ εὖ ἀνίστα*, the Greek word signifieth a measuring Line, Rule, or perpendicular.

III. *Athenagoras* (who lived in the 2d Century) *legatione pro Christianis*, pleading for the Christians that they lived a pure life, he saith expressly of them, whose life is directed unto God as the Rule, the Greek words are *ὅς ἐστι βίβλος ὡς πρὸς, σαδμὴν ἢ θεὸν καὶ νομίζοντες*, the word *σαδμὴν* most properly signifieth a Rule, *Amplius Regula.*

IV. *Clemens Alexandrinus* (who lived in the beginning of the 3d Century) *admonitione ad Gentes* saith, But that holy man *Moses* speaketh truly, *Deut. 25. 13, 14, 15.* Thou shalt not have in thy bag a weight and a weight, a great, and a small, but thou shalt have a true and a just weight, judging the weight, and the measure, and the number

number of all things to be God; for the un-
 and unrighteous at home and in the bag are
 Idols that are hid in the unclean soul, but
 there is one just measure, who is the only true
 one, ever equal, and ever the same, measuring
 and weighing all things, in the ballance, which is
 righteousness.

V. The same *Clemens* l^b. i. *Stromatum* towards
 the end saith expressly thus.

It is evident, that *Moses* calleth the Lord the
 Testament (greek *διαθηκη*) saying, behold I my
 Testament with thee; for before he said the Testa-
 ment (or Covenant) was not to be sought in
 the Scripture: again he saith in the preaching of
Peter, thou shalt find the Lord called the Law,
 and the Word or Reason.

VI. The same *Clemens*, in his forecited admo-
 nition to the *Gentiles*, expressly declareth, that
 all men simply or universally, and especially
 them who are exercised in Doctrines, there is
 infused a certain divine influx or influence (gr.
εὐχρηστος δῶρον, by the grace or gift of which they
 know ledge (even they also who are unwilling)
 that God is one, incorruptible, and unbegotten,
 uncreated.

VII. Again in the same, he saith, for as that
 divine Apostle of the Lord saith; The grace of
 God that bringeth salvation hath appeared unto
 all

all men, &c. this is the New Song, the appearance of the word, which hath shined in which was in the beginning, and was first of

VIII. And in his *Pædagagus lib. i. cap.* faith, there is a lovely or amiable thing in which is called the inspiration of God, gr. *ἐκ θεοῦ*.

IX. And writing to the unbelieving Gent he speaketh exprelly of the inward witness which was in them, calling it *ἐμφύτον μάρτυρα* *tum testem fide dignum*, the innate witness word of faith, and what is that, but the same, which *James* called *ἐμφύτον λόγον*, i. e. the innate word born, or inbred in us.

X. The same *Clemens* in his *Stromata*, citeth testimonies for the truth out of *Matthias*, *Barnabas*, *Clement* the Apostle, and out of *Hermes* the Philosopher yea he is so far from thinking, that only the Prophets and Apostles writ by Divine Inspiration that he plainly declareth, that not only *Paul* but also many others preached and declared the only true God by his inspiration, gr. *καὶ αὐτοὶ* *admon ad Gentes*: and in the same speaking of the followers of *Pythagoras*, he saith, that these things suffice, unto the acknowledging of God, which are written by them, by the inspiration of God.

This *Clemens Alexandrinus* was the Scholar of *Pantenus* the Martyr, the which *Pantenus* taught School at *Alexandria* in *Aegypt*, and is said to have been the first Christian School-Master, in that famous School of *Alexandria*, to whom did succeed *Clemens Alexandrinus*, and to him *Ori-*
gene, and others successively.

XI. The forecited *Ignatius*, writing to the *Trifolians* ep. 14. saith expressly thus: Let Christ speak in you as in *Paul*, let the Holy Ghost teach you to speak the things of Christ like unto him: And in his 13th Epistle, writing to *Heron*, Deacon of *Antioch*, he saith, Thou art the Temple of Christ, the Instrument of the Spirit.

XII. *Tertullian*, who lived about the beginning of the third Century, lib. 2. *carminum adversus Marcionem*, saith

*Atque adeo non verba libri, sed missus in orbem
 Ipse Christus Evangelium est, si cernere vultis.*

In English thus,
 Not the words of the Book, but Christ, who is
 Into the world sent, the Gospel is.

If ye will understand; this he wrote against the Marcionists, a gross sort of Hereticks.

XIII. The same *Tertullian*, a very approv'd Author (in what he writ before he was leavened with

with the Doctrines of *Novatus* and *Montanus* and famous among the Christians for his things) a great defender of the Christian against the Infidels. In his Book of the Testimony of the Soul against the Gentiles, proved there is in the souls of all men a testimony concerning God, the judgement to come, the mortality of the soul, the punishment of wicked after death, the resurrection of the body, &c. he saith moreover thus; I bring a new Testimony more known than all literature, or letter-knowledge: and cap. 5. he saith thus, These testimonies of the soul, how true, so much simple, how much simple so much vulgar, how much vulgar so much common, how much common, so much natural, how much natural, so much divine: and a little after, Naming the Mistress, the Soul is the Scholar; whatever one hath learned, or the other taught is delivered from God, who is the Master or Teacher of the Mistress: and again after, surely (saith he) the soul was before the letter, and the word was before the book, (note) and the sense was before the stile, and man himself was before Philosopher or Poet, must we therefore believe, before letter-knowledge men lived dumb, without testimonies of this sort. And the *Tertullian* in his *Apology* against the Gentiles treating of this inward testimony of the souls of all men, concerning the oneness, truth, goodness, greatness, and justice of God, cryeth out with

exclamation : O testimony of the soul naturally, Christian. *cap. 17. Apol.*

XIV. The same *Tertullian* in his Book of the soul *cap. 7.* saith, Because we acknowledge spiritual gifts, we are counted worthy to receive the gift of Prophecie after *John*.

XV. *Eusebius*, a greek Father, and writer of Ecclesiastick History for the first three hundred years after Christ came into the flesh, in his history writeth of *Justin Martyr*, that in his Dialogue with *Tryphon* the Jew he affirmeth, that the gifts of Prophecie continued in his Church unto his time. The words of *Justin Martyr* in the said Dialogue are these : and again in another Prophecie, and it shall come to pass, that I will pour out my Spirit on all flesh, and on my servants and handmaids, and they shall exercise the office of a Prophet. Among us also (*saith he*) we are to be seen both women and men, who have these gifts from the Spirit of God. And the same *Eusebius*, *lib. 5. cap. 7.* citeth *Irenaeus*, writing to the same purpose, that the gift of Propheying and Expounding Divine Mysteries, yea and speaking with Tongues and revealing the secrets of men, continued among the Christians to his time ; this *Irenaeus* lived towards the end of the second Century about the year 180.

XVI. *Justin Martyr* (a Greek Father, greatly approved among all Christians) in his first Apology for the Christians unto the Senate of Rome, writeth thus ; that Christ was in all men known unto *Socrates* ; for (saith he) the Reason, and the word was and is in all men, and the same, which foretold by the Prophets, that were to come to pass. And in the second Apology he speaketh expressly of the Innate Word or Reason, which *James* declared *James* 21. greek *ἐμφύτον λόγον*, calling it both Divine Reason and Innate, which was in the Philosophers, Poets, and Historiographers, saying expressly, every one of them when by the impulse of that measure of Divine Reason, (the seed of which they had in them) did contemplate that which was of the same kind, they spoke some things excellently. Again, what things are said by all which are well and excellently said, they are ours who are Christians, for we reverence, adore and love the word, which proceeded from God, which is without beginning and unexpressible.

And in his second Apology to the Emperor he writeth thus,

We have learned that Christ is the first born of God, and we have declared that he is the Reason or Word, of whom all mankind is partaker, and who liveth with, or according to the Word we are Christians, although esteemed Atheists,

among

among the Grecians, *Socrates* and *Heracitus*, and many others. But they who were before, and followed not that divine reason the guide, were wil men, and enemies of Christ, and killers of them who lived according thereunto.

Note, that whereas *Iustine Martyr* called *Socrates* and others who lived in conformity to the Divine Word in them — *Christians*, is to be understood in part, even as he said before, that Christ was in part known to *Socrates*, viz. as that Divine word and Reason, and according to that general Revelation, which it gave, although we find not that *Socrates* had the knowledge of Christ, as he was to come in the flesh, and suffer death for the sins of the world, nor had he any knowledge of many other particular mysteries of the Christian Religion; and therefore cannot equally, and in all respects be accounted a Christian, with these who have a true knowledge of, and belief in Christ, in respect both of his inward and outward coming, and whose conversation and life answer their profession.

XVII. *Athanasius* the Great (so called) a man reputed of great authority, especially for his opposition to the *Arian* Heresie, in what he writes of the life of *Anthony*, whom he greatly commendeth for his piety and wisdom. Among other instances of his great wisdom, giveth this for one, that

that whereas some learned men or Philosophers came unto him, thinking to make sport with him, being ignorant of Letters, *Anthony* asked them which was first, whether the mind or letters, and whither did the mind come from letters, as the cause, or letters from the mind, he answered that the mind was first and the Cause or Inventaer of Letters; *Anthony* replied, therefore he who hath a sound mind needeth not Letters, at which saying, both they and others present were astonished, and went away admiring so great wisdom in an Ideot, or unlearned man.

XVIII. The forecited *Justin Martyr*, in his Dialogue with *Triphon* the Jew, declareth, that a certain old man commending to him the Scriptures to read them, said unto him these words. But first of all, pray God that the gate of Light may be opened unto thee, for the Scriptures cannot be known nor understood by all, but only to whom it is given by the grace and gift of God, and his Christ.

XIX. *Theodorus Abucara* in *Opusculis Bibliotheca Patrum*, a Greek Writer, denyeth, that the Scriptures are *logia Dei*, i. e. the Speeches of God or the Word of God, which is but one only, yet that they may be called so tropologically or figuratively. *Augustine* lib. 15. de *Trinitate* cap. 11. saith, the word that soundeth outwardly is a sign or signification of the word that shineth within.

or inwardly, unto which, the name of the word doth rather or more agree, for that which is expressed with the fleshly mouth is the voice of the word, and it is called the word, because of that, of which it is assumed, that it might outwardly appear.

And whereas we are blamed and greatly accused by some, because we say the Scripture, *viz.* the letter of it, is not the incorruptible living and abiding word that remaineth for ever; but Christ is that living incorruptible word and seed mentioned by *Peter*, for that evil men may not only wrest, but corrupt some places and passages of Scripture, and accordingly have so done, not only with the translations, but even with the Hebrew and Greek; although we believe, God by his gracious providence hath preserved the Scriptures testimony intire and without corruption, as to the main, so as to be a sufficient testimony of all necessary truth, let us hear what the aforesaid *Justine Martyr* saith, in the case: In his Dialogue with *Triphon* the Jew, he expressly affirmeth, That the Jews have corrupted the Scriptures in diverse places; as first, that they have taken out of *Esdra's*, where he declareth the Law of the Passover, these following words, and *Esdra's* said unto the people, This Passover is our Saviour, and our refuge, and if ye think and call to mind to restore him, being cast off as a sign, and then shall place your hope in him, his place shall not be forsaken for ever, saith

M

the

the Lord of Hosts, but if ye shall not believe nor hear his words, teaching and preaching, ye shall be a derision to all Nations : and out of the 96th *Psalms*, whereas he saith it was written, *among the Nations, the Lord hath reigned from the tree* (viz. the tree of the Cross mentioned by *Peter*, on which Christ was crucified) they have left out, or taken away these words from the tree, leaving only these other words, the Lord hath reigned ; he mentioneth also a third place in *Jeremiah* corrupted by them.

XX. *Athanasius* in his *Synopsis Sacris Scripturis*, acknowledgeth that many Books of the Prophets are lost, as the Book of *Nathan*, *Addo*, *Achias* the *Silonite*, *Semei* and *Jehu*, and of three thousand *Psalms* of *David*, only an hundred and fifty now remaining ; also there were five thousand *Parables* of *Solomon*, and five thousand *Songs* also he wrote of *Trees*, from the *Cedar* of *Libanon*, to the *Hyssop* on the Wall ; and of *Beasts*, *Fowls*, *Creeping-things* and *Fishes* which are not now to be found in the Hebrews and *Josephus* declareth that *Ezekiel* writ two Books of *Prophecie*. It is manifest, saith *Athanasius*, that all these are lost by the madness and sloth of the wicked Jews.

XXI. *Tertullian* in his Book *de Virginitate*, cap. i. saith : The Law of faith remaining, the other things belonging to discipline and

con:

conversation admit the newness of correction, the grace of God working and promoting unto the end : for what sort of thing is it, that while the Devil is always working, and daily adding unto the engines of iniquity, that the work of God should either cease, or leave off to profit, seeing for this cause he sent the Comforter, that because mans weakness could not receive all at once, by degrees the discipline should be directed, and ordered, and brought to perfection, by that Holy Spirit, the Vicar of the Lord.

XXII. *Gregory Nazianzen* in his Oration concerning *Athanasius*, saith expressly thus, What the Sun is to things sensible, the same is God unto things intellectual ; for the Sun enlightneth the visible World, and God enlightneth the invisible World ; and the one maketh us see the Sun, the other maketh us see God. Again the same Author saith thus, *ibid.* Whosoever breaketh through the matter and this fleshly body (whether saith he) it may be lawful to call it a Cloud or a Vail) and obtaineth to be conversant with God, unfolding (or revealing himself) and to apprehend that most pure or supreme light, so far as is lawful to the nature of man ; such a man is blessed, both because he hath ascended from what is here below, and also because he hath obtained that oneness with God or deiformity (gr. *θεομορφος*) which the true Philosophie giveth. These things (saith he) have been

the care and study of some few, both of old, and now in this present time, and among such he reckoneth *Athanasius*, as equaling some, and excelling others, and falling little short of some others, to wit, even the Prophets and Apostles.

XXIII. *Clemens Alexandrinus* (already cited) *admon. ad gent.* As the true Sons of the Light let us behold the Light, and look upward, lest the Lord find us to be but Bastards, as the Sun discovereth the Eagles. And *lib. 5. Stromatum* he saith, he who neither maketh use of his sight, nor any other of his (bodily) senses, in his contemplating, but by the pure mind it self applyeth to things obtaineth the true Philosophy.

XXIV. The same *Clemens lib. 1. Stromatum*, directeth men in general, to go to the Light, and Water that is within themselves. But he who hath the eye of his soul dimmed or made dull with evil education and doctrine, let him go into his Domestick Light, or the Light that is in his own House (gr. *οὐδὲ τὸ οἰκτικὸν φῶς βασιλεῖον*) the truth, which graphically manifesteth things that are not written. Ye who thirst, go unto the Waters saith *Esaias*; and *Solomon* admonisheth, saying, *drink Water out of your own Cistern*, Prov. 5. therefore *Plato*, who is a Philosopher out from among the Hebrews (as having learned much from them) in his Laws, commandeth the Husbandman

bandman not to pour Water upon the Land, nor to take Water from others to water it, but that they first dig by themselves, even unto the earth which is called Virgin-earth : and in the same Book he saith, the Scripture exciteth or stirreth up that which is within us, which he calleth *the fire of the Soul, igniculum anima.*

XXV. In his admonition to the Gentiles, he saith, The Saviour hath many voices and ways for the salvation of men, threatning, he admonisheth them ; and reprovng, he converteth them, &c. also he terrifieth them by the fire, kindling a flame out of a Pillar, which is both a signification of grace and of fear, if thou obeyest, it is light, if thou dost not obey, it is fire.

And in the same Admonition to the Gentiles (who were unbelievers) he saith, It is not difficult to come unto the Truth, nor impossible to apprehend her, for she is most near in our Houses, even as the most wise *Moses* declareth living in our three parts, the Hands, the Mouth, and the Heart (for so the Septuagint rendreth these words) this, saith he, is a true symbol of the Truth, which is fulfilled universally in three, *viz.* Counsel, Action and Speech.

XXVI. *Athanasius* (whom I formerly mentioned, as one greatly approved among the Fathers) in his Oracion against the Gentiles saith, As God

M 3

who

who is over all, so the way which leadeth unto him, is not far off, nor is it forth without us, but it is in us, and the beginning of it may be found out by us, even as *Moses* taught in these words, *the word of Faith* is within thy heart, which our Saviour also signified and confirmed, saying, the Kingdom of God is within you : for because we have in us Faith (viz. the word of Faith) and the Kingdom of God, therefore we may speedily understand and contemplate the King of the University, to wit, the saving word of the Father. Neither can the Heathens pretend any cause, who serve Idols, nor let any man vainly deceive himself, as if he wanted that way or method, and therefore find out a pretext of his impiety, for we all stand upon that way, and have it, although all do not endeavour to walk in it, but transgress it, being drawn away by the outward pleasures of this life.

XXVII. *Origin* (reputed by many, inferior to none of these called Fathers, both for his great piety, and great knowledge of the Scriptures) who lived before *Athanasius*, and was a Disciple of *Clément Alexandrinus*, writeth clearly to the same purpose, *homilia 13. in Genesin*. The word of God (saith he) is present, and this now is its operation to remove the earth from every one of our souls, and to open the living Fountain ; for it is within thee, and cometh not from without, even as the Kingdom of God is within thee.

thee. And that woman which losed the piece of Silver, did not find it without, but in her own House, after she had lighted her Candle, and cleansed her House from the filthiness, which the sloth and dulness of a long time had gathered, and there she found the piece of Silver. And thou therefore, if thou shalt light thy Candle, if thou receive or take unto thee the illumination of the Holy Spirit, and in his light see light, thou shalt find the piece of Silver in thee: for within thee is placed the Image of the Heavenly King — The Fountain of Knowledge was placed in thee, but it could not run or stream out, because the Philistines had filled the place of it with earth, and made in thee the Image of the earthly.

XXVIII. Again, *Origin lib. 1. contra Celsum*, saith, The simple (or perfect) words of Sacred Scripture have made the sincere Readers of it to be Enthusiastically moved (gr. *ἐνθουσιάζοντες*) who nourish that light with the Oyl which the five Virgins are said to have in their Lamps, as in the Parable.

Note, how *Origin* here again useth the word Enthusian, as properly applied to every sincere Reader of the Scripture.

And near the beginning of the said 6th Book, he saith, The Divine Word teacheth us, that it doth not suffice what is spoken (although it be ever so true in it self or worthy of credit) to overcome the soul, unless a Divine Vertue or

Power be given to the Speaker, and that the grace of God blossom forth in the words spoken, the soul not being without a Divine Assistance in them, who speak effectually: for the Prophet saith in the 67th *Psalms* v. 11. *God shall give the word to them who Preach it, with great Power.*

XXIX. *Hierom* (otherwise called *Jerom*) who lived about 400 years after Christ, saith, (as *Lucas Osiander* in his *Ecclesiastical History* doth cite him cent. 4. lib. 4. cap. 19.) The knowledge of God is in all men by nature, nor is any man born who is without Christ, and who hath not in him the seeds of Wisdom and Righteousness, and the other Vertues, whence many without the faith and evangel of Christ (meaning as outwardly preached) do many things wisely or holily. And that he mentioneth nature, it is clear he understood it not in *Pelagius* sense, but of *Paul*, who said the Gentiles did by nature the things contained in the Law, so as nature is not the cause but subject of this knowledge.

An observable passage that happened at the Counsel of *Nice*.

XXX. A certain Philosopher that trusted much to his Logick, did dispute with diverse Bishops against the Christian Religion (without the Synod, where was a great concourse of people) but the Bishops could not at all prevail to convince him, at last cometh an old man, altogether ignorant of his sort of learning, and bid-
deth

eth him hear the truth in the *name* of Jesus
 Christ, and reciteth the sum of the Christian
 Faith before him, saying thus, Dost thou not
 believe these things O Philosopher, he answered
 do believe, and confessed himself to be over-
 come by that old man ; also he exhorted these
 of his Profession to embrace the Christian Faith.
 Being asked, why he could not be convinced
 by the Bishops, he replied, so long as they con-
 tended against me with words, I opposed words
 to words, but a vertue went forth out of this
 old mans mouth, which I could not resist. *Of-*
finder hist. eccles. cent. 4. lib. 1. cap. 5.

XXXI. *Augustine* (who lived about the middle
 of the 5th Century) in his Book of *Confessions*,
cap. 10. And being upon this admonished to return
 unto my self, I entred into my inwards, thou
 leading me, and I was able to do it, for thou
 becamest my helper ; I entred in to my self, and
 with the eye of my soul (such as it was) I saw,
 over the eye of my soul, over my mind, the
 unchangeable light of the Lord. And again, a
 little after, he that knows the Truth, knows
 that Light, and who knoweth that, knoweth
 eternity, love knoweth it. O eternal Truth,
 and true Love, and dear Eternity, thou art my
 God, to thee do I sigh night and day: when I
 first knew thee, thou didst lift me up, that I
 might see, there was something, which I might
 see, and that, that was not I, who did see, and
 thou didst beat back the infirmity of my sight,
 pow-

powerfully shining in me, and I trembled both with love and horreur, &c.

Again *Augustin* in his 10th Book of *Confessions*, cap. 6. not with a doubtful, but with a certain Conscience, do I love thee, O Lord; thou hast stricken my heart with thy word, and I have loved thee. And after, What now do I love, when as I love thee? Not the beauty of my body, not the order of times, not the brightness of the light, which is so friendly to the eyes, not the pleasant melodies of all kinds of Songs, nor the fragrant smells of Flowers, and Ointments, and Spices, not Manna and Honey, nor any members acceptable to fleshly embraces: I love not these things, when as I love my God, and I love a certain light, and a certain voice, and yet a certain fragrancy, and a certain meat, and a certain embracement, when I love my God, who is both the Light, and the Voice, and the Sweet Smell, and the meat, and the embracement of my Inner Man, where that Light shineth unto my soul, which no place can receive, that Voice soundeth, which time does not take away; that fragrancy smelleth, which the wind scatters not; and that Meat tasteth, which eating devours not; and that Embrace cleaveth unto me, which satiety breaks not off. Again, cap. 7. What is this therefore which I love, when as I love my God, who is he, that is above the head of my soul. By this very soul will I ascend unto him, I will soar be-

yond

and that faculty of mine, by which I am united unto my body, and by which I fill the whole of it with life, I cannot by that faculty and my God. Again, *Augustin, lib. 10. cap. 40. of his Confessions*, Sometimes, O Lord, thou lettest me go in, into a delight, very unusual, and sweetness, I know not of what kind, which if I were perfected in me, I know not what it shall be, but it shall not be in this life: but by certain cumberfom weights, am I tumbled down again, and am swallowed up by old wont, and held by it, much do I lament, and I am much held, &c.

Again, *Augustine, lib. 7. cap. 17. of his Confessions*, And thus by degrees, I passed from bodies, to the sensitive soul, and from that to the imagination: and again, from that to the reasoning faculty, unto which it belongeth to judge of things received by the bodily senses: which standing it self in me to be changeable, it lifted up it self unto its understanding or (mind) and withdrew its thought from custom, separating it self from the contradicting multitudes of phantasms, that it might find the Light wherewith to be besprinkled. Observe here, 1. How *Augustine* distinguisheth, not only betwixt imagination and reason, but betwixt reason and the understanding (or intelligence, which is the mind) wherein he contradicts the common doctrine of the Schools at this day, and of the Priests and Teachers, who deny that there is any higher faculty

culty or power of the soul of man, than reason; therefore they know no other inward actings or exercises of mind, but what are simply rational or discursive, and that by the phantasms, or inward forms, which it hath borrowed from the bodily senses. Observe, 2ly How *Augustin* declareth, that he passed not only from the imagination, but from reason, or the rational faculty it self, that he might find the Light, where with to be besprinkled. Observe, 3ly How he calleth the inward phantasms, which are Images received from the bodily senses as of seeing, hearing, &c. contradicting multitudes, or throngs; and that he declareth how he did separate his mind from them to find the Light.

Again, *Augustin* speaking of this inward Light *lib. 9. cap. 11. of his Confessions*, Nor indeed (said he) was my goods without me, nor were they sought by the eyes of flesh under the Sun. For they that will take joy in any thing without themselves do easily vanish, and spill themselves upon visible and temporal things, licking the Images with their hungry thoughts: and oh that they were once wearied with hunger, and distressed, who will shew us the good things: and we should say, let them hear the *Light of thy Countenance is sealed in us*, O Lord, for we are not the Light which lighteth every man, but we are enlightned by thee, that we, who were once darkness may be Light in thee. O that they

they did see the inward Eternal Light, which
 because I had once tasted, I gnashed my teeth
 at them, because I could not show it unto them,
 though they should bring me their heart in
 their very eyes, which are turned away forth
 from thee. Observe here 1. how *Augustin* call-
 eth the Light, an inward Eternal Light.
 How he wished that men, whose eyes are so
 much abroad might see it; therefore it was in-
 wardly visible, and consequently objective.
 How he calleth it, the Light of Gods Coun-
 tenance, which is sealed in us, according to the
 words of the fourth *Psalms*, as the Septuagint,
 and the old Latine hath them. 4. How he at-
 temeth, that we are not that Light that light-
 eth every man, but we (to wit every man)
 are enlightened by the Lord, that who were once
 in darkness, may be light in him, therefore it was
 saving. 5. How *Augustin* understandeth this in-
 ward Eternal Light to be the true Good,
 which many are saying, who will show, so as
 the words of the *Psalms*, the Light of the Lord
 sealed in us, are a plain answer unto the for-
 mer words, there be many who say, who will
 show us any good: as if he had said, the true
 Good is not any visible or temporal thing, but
 the Light of the Countenance of God, which
 is sealed in all men; and that men may see and
 enjoy this Good, they must turn away the eyes
 of the mind, from things that are outward,
 out-

outward, which are but visible and temporal, and look inward within themselves, where the true Good is only to be found. Surely *Augustin* was not of the mind of the National Priests who say, there is no good thing in evil men, and that any light that is in them is but darkness, and insufficient to give true satisfaction to the soul, which if *Augustin* had thought so, he would not so heartily have wished that they might see it, and surely, the reason he gives why they do not see it, was not that it was not in them, but because the eyes of their mind were abroad, and gone forth to outward objects: yea his words, that he calleth it the Internal Light, do plainly hold forth, that he did understand it was in them, according to the words of the *Psalm* before cited.

XXXII. *Bernard* who lived about five hundred years ago, *Traçtatu de Præcepto, & Dispensatione*, as concerning what you ask of the contrariety, which seemeth to be in these two sentences of *Paul*, our conversation is in the heavens, and while we are in the body, we sojourn from the Lord, to wit, How can the soul at the same time sojourn in the body from the Lord, and also be in the Heavens with the Lord: the Apostle himself loseth it, when elsewhere he saith, *we know in part, and we prophesie in part*, in so far indeed as we know, as contemplating things present, now we are with the Lord, but in so far

as we prophesie of things to come, believing
 that we understand not, hoping what we see
 not, we sojourn from the Lord, and in the
 body.

Again, *Bernard* in his 106. Epistle to *H. M.*
 thou Brother, as I have heard, art reading
 the Prophets, thinkest thou that thou under-
 standest what thou readeest, for if thou under-
 standest, thou perceivest that the sense of the
 propheticall reading is Christ, whom if thou de-
 sarest to obtain, thou shalt do it sooner by fol-
 lowing him, than by reading ——— and a little
 after. O (saith he) if thou didst but once a
 little taste of the fatness of the Corn, whence *Je-*
rusalem is satisfied, how willingly wouldst thou
 give unto the litteral Jews, their Crusts to be
 gnawn upon. O that I might obtain at any
 time to have thee a companion in the School
 of Piety, under the Master Jesus.

Again, *Traſſatu de Interiori Domo*, cap. 13;
 The chief and principal Looking-glass to see
 God, is the rational soul finding it self: for if
 the invisible things of God be understood, being
 seen through the things which are made, where,
 pray, are the footsteps of his knowledge more
 expressly to be found imprinted then in his Image.
 Whosoever therefore thirsteth to see God, let
 him dress his Looking-glass, let him cleanse his
 spirit: *Blessed are the pure in heart, for they shall*
see God: and cap. 14. The Looking-glass there-
 fore

fore being well dressed or cleansed, and diligently long looked into, there beginneth to shine in it a certain clearness of Divine Light, and an immense Beam of an unaccustomed vision to appear unto the eyes of the heart: out of the vision of this Light, the mind being inflamed, beginneth with the pure eye of the heart, to behold things supernatural and internal, to love God, to inhere in God; it considereth all things present, as if they were not, it renounceth its whole affections, and wholly it applieth it self to love alone, knowing that he is only happy who loveth God: but into so great favour the mind never reacheth by its own industry, this is the gift of God, not the merit of man, but without doubt he hath received such, and so great favour, who hath deserted the care of the world (or age) and taketh care of himself; and cap. 18. who is so continually delighted in the love of God, frequently doth suffer excesses of mind, and being ravished from all things present and earthly, is presented before the Lord; and while he considereth his beauty, being astonished with the greatness thereof, he is wholly suspended in its admiration; he admireth the glory of the King, the magnificence of the Kingdom, the nobility of the Supernatural City, and the happiness of the Citisens, the sweetness of the Inward Swavity, and the tranquility of the Eternal Rest; he meditateth on the power of the Father,

Father, the wisdom of the Son, the bounty of the Holy Spirit, and the happiness of the Angelical Nature, he is delighted of God, into God, while he admireth his Piety, and beholdeth his Beauty. O what a sweet ravishment is felt, if it were not so short: he is ravished while he beholdeth only heavenly things, and by beholding them he is delighted: but when he endeavoureth to stand there longer, he suddenly slideth, and returning unto himself, he cannot intimate to any, what he hath seen above himself, and cap. 70.

It is necessary therefore to ascend unto the high heart, and in the excess of mind, by Divine Revelation, to learn what that is unto which it ought to aspire, and unto what condition of sublimity he ought to compose and accustom his mind; for if once a man were admitted into that luciferous glory of Angelical Sublimity, and did obtain to enter into that sight of the Divine Rayes, with what most inward desires, what profound groans, what unutterable sighs, do we think, that he insisteth, with what assiduous remembrance, what delightful admiration, do we believe, considereth he, and remembreth the brightness that he hath beheld, desiring it, sighing after it, contemplating it, until at length sometime he be transformed into the same Image from Glory to Glory, as by the Spirit of the Lord: but when we return from that state of

sublimity unto our selves, these things which we first saw above our selves, in that truth and clearness with which we first saw them, we cannot at all call them to our remembrance; and although from thence we hold something in our memory, and as it were through a middle Vail, and as in the midst of a Cloud, we are not able to remember the manner of our seeing, nor the quality of the Vision: and after a strange manner, remembering, we do not remember; while seeing, we do not see throughly; and beholding, we do not throughly behold; and being intent, we do not pierce throughly, until again by Meditation, we rise up into Contemplation, by Contemplation into Admiration, by Admiration into Alienation (or excess) of mind.

Again in the same Treatise, cap. 17. Who doth so gather the evagations (or wandrings) of his mind into one, and fixeth all the motions of his heart, in the alone desire of Eternity; surely now he hath returned unto his heart, and now willingly he stayeth there, and is marvelously delighted: and now when he cannot contain himself for joy, he is led above himself, and by an excess of mind, he is lifted up unto the highs, and so by himself above himself, by the knowledge of himself, he ascendeth unto the knowledge of God, that he may learn to love God alone, and to think on him continually, and in him to rest delightfully; when so the love of
Christ

Christ hath swallowed up the whole affection of man, that being negligent and unmindful of himself, he feeleth nothing but Jesus Christ; then at length, as I understand, is the love of God perfected in him. To him, who is so affected, poverty is not burdensome, he feeleth not injuries, he laugheth at reproaches, he despiseth losses, he counteth death gain; yea, he doth not think that he dieth, when rather he knoweth, that he passeth from death to life; whom the love of God doth so hold inwardly bound, he cannot go forth in a little, but inwardly burneth in his desire, the more largely, how much the more familiarly, and the more vehemently, how much the more frequently.

Again, cap. 70. of the same Treatise. The Contemplation of Truth is begun in this life, but in the future it is celebrated in a continual perpetuity; by the Contemplation of Truth man is instructed unto Righteousness, and perfected unto Glory. The grace of Contemplation doth not only cleanse the heart from all worldly love, but sanctifieth it, and inflameth the mind unto the love of heavenly things; who by Divine Inspiration and Revelation, is carried on unto the Grace of Contemplation; he receiveth some earnest of that fulness that is to come, where he shall be continually fixed in the everlasting Contemplation.

Observe, 1. How this Author doth plainly hold forth Divine Revelation and Inspiration, as the means by which the Grace of Contemplation is attained. Observe, 2. How he affirmeth, that this Grace of Contemplation doth cleanse and sanctifie the heart, far contrary to the National Teachers, who say such an attainment, as the contemplation, or beholding of God by Divine Revelation in this life, is not necessary unto the Saints, and it were dangerous, lest they should be puffed up. But that the seeing of God doth of its own nature exceedingly humble the Creature is clear from the 6th Chapter of *Isaiah*, where the Prophet declareth, after he had seen the Lord, how he cryed out, *Wo is me, for I am undone.* Note, whether the Author of the Treatise above cited, *de Domo Interiori*, by *Bernard* or any other; if some question it, it is not much material, seeing all that I have cited out of it, is fully conform unto *Bernard* in his other Writings.

Again, *Bernard* in his Sermon of the threefold manner of Contemplation.

But (saith he) there is a place where God is seen truly resting and quiet, a place not at all of a Judge, not of a Master, but of a Bridegroom, and which to me, indeed (for of others I know not) is indeed a Chamber, if at any time it cometh to pass, that I be brought into it: but alas (*rara hora & brevis mora lat.*)

lat.) it is a rare hour, and a small stay ; there the mercy of the Lord is clearly understood from everlasting to everlasting, upon them that fear him, and happy is he who can say, I am a partaker with all that fear thee, and keep thy Commandments.

N³

Con-

*Concerning the Necessity and Benefit of inward Silence, in order unto the Con-
versing with God, and the Contempla-
ting and Beholding of him; also of si-
lence in Meetings, and how it is profi-
table. Moreover, concerning the necessity
of turning in, to our own minds and
hearts, (otherwise called introversion)
that we may find the Lord, and of
waiting upon the Lord, as thus turned
inward, or inwardly retired in our
minds.*

NOW that an inward silence of mind
(wherein the mind is silent, and
ceased from its thoughts or imagi-
nations conceived whether by the
images or phantasms it hath recei-
ved by the ministry of the outward senses, or
those of its own making) is necessary unto the
attaining the fruitive or intuitive knowledge of
God, as aforesaid, and the conversing with him,
nearly and intimately.

This

This I prove, first from the testimony of Scripture, *Psalms* 46. 10. Be still, and know that I am God : and as the Septuagint hath it, *κατάπαυσιν* *otiamini vacate*, vake ye.

Psalms 4. 4. Speak in your heart, upon your Bed, and be silent, so the Hebrew doth carry it. Observe, here by the Bed is signified the inward rest of the mind, which when it attaineth, it is fittest to speak unto God, and *vers.* 8. *I will both lay me down in peace, and sleep*, &c.

Psalms 23. 2. He maketh me to lye down in green pastures, he leadeth me beside the still waters.

Eccles. 5. 1, 2. Keep thy foot, when thou goest to the house of God, and be more ready to hear, then to offer the sacrifice of fools, for they consider not that they do evil. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God. Observe, in that he saith, let not thy heart be hasty to utter any thing before the face of the Lord (so the Hebrew) he layeth a restraint, not only upon rash words of the mouth, but upon rash thoughts also of the heart, which it may utter before the face of the Lord, which face of the Lord is the Light of the Lord, that shineth in mans heart, according to the words of the fourth Psalm, called the light of his Face or Countenance. Now which thoughts may be called rash, or hasty thoughts? Surely all such as are its own, as proceeding simply from the heart it self, without the Divine

Instinct and Inspiration of the Spirit of God, for saith the Apostle, *not that we are sufficient to think any thing as of our selves*, 2 Cor. 3. 5.

Canticles of Solomon, 5. 2. *I sleep, but my heart waketh*, how Bernard understandeth this place I shall shew afterwards, and Cant. 2. 3.

Cant. 2. 3. *I sat down under his shadow with great delight, and his fruit was sweet to my tast.* Observe, this whole speech being allegorical, the sitting down must needs signifie, the quiet and still condition of the mind, and then (to wit in this inward quietness of mind,) the fruit of her beloved, is sweet to her tast. Again,

Cant. 1. 7. *Tell me, O thou, whom my soul loveth, where thou feedest, where thou makest thy flocks to rest at noon.*

Isaiah 26. 23. *Thou wilt keep him in perfect peace, whose mind is stayed on thee:* and as the Hebrew hath it, the thought being stayed.

Isaiah 66. 2. *And on whom will I look, but upon the humble, and the silent, and who tremble at my words.* So do the Septuagint translate the place. And,

Isaiah 41. 1. *Keep silence before me, O Islands, and let the people renew their strength.* And,

Isaiah 30. 15. *In returning and rest shall ye be saved, in silence, and expectation shall be your strength.*

Lamentations 3. 26. *He shall wait, (and be silent) for the salvation of the Lord.* Observe, here

ere the Scripture expressly mentioneth silent waiting, or waiting in silence: let the Opposers and Adversaries of Truth consider this, who speak so much against silent waiting, or waiting in silence; and who say, they read not of such a thing in Scripture, and they acknowledge no waiting upon God, but as they are exercised in somewhat, as reading, or hearing, or speaking, which they call waiting in Ordinances: but here is a waiting in silence, which is as real an Ordinance, or appointment of God as any other, which they utterly deny, and are ignorant off. Again,

Lamentations 3. 28. *He sitteth alone, and keepeth silence.*

Hosea 2. 14. I will perswade her, and bring her into a solitary place (remote from all speech) and I will speak unto her heart.

Zechariah 2. 13. *Be silent, O all flesh, before the Lord, for he is raised up, out of his holy habitation.*

Moreover, notwithstanding all the disdainful language, which the opposers of Truth use against silence, yet see what the Prophet saith of it, in the Psalm.

Psalm 65. 1. Unto thee, silence, praise, O God in Zion, so doth the Hebrew bear it, and so doth Arias Montanus translate it, *Tibi silentium laus, Deus in Sion*, which may be understood either, 1. That silence is praise, as well as words
unto

unto God, or. 2. That silence is due or belonging unto God, as where he said, *Psalms 62.* My soul is silent verily unto God: or, 3. The silence is necessary as a preparation unto prayer, all which are true. Now that silence mentioned so frequently in Scripture, is not a bare outward silence, but a silence of the mind or soul, from its own thoughts, whether arising from corruption and inferiour nature, or from the active part of it self, as it can act, so much as in thought, without the Divine Inspiration of the Spirit of God: for without this all thoughts of mans heart touching Divine and Spiritual things, are barren and hurtful, but such as are conceived in the mind by vertue of a Divine Instinct, and Inspiration of God, are profitable and fruitful, and sweet unto the soul, above hony, or the hony comb, even as *David* said, how sweet are thy thoughts unto me, O God. For as I have already showed out of *Bernard*, such thoughts are the words or speech of God, as he speaks in us by the Spirit. Now when we speak of being silent from thoughts, we do not understand these thoughts, which are conceived, or formed in us by Divine Inspiration; for they are not inconsistent with the true silence, but arise out of it, and remain or spring up therein.

Secondly, I prove the same from Antiquity.

I. *Clemens Alexandrinus, lib. 3. Stromatum, he*
 62. who neither maketh use of his sight, nor any
 . Tether of his senses in his thinking, (or con-
 templating,) but by the pure mind it self ap-
 peth to things, obtaineth the true Philosophie.
 Also *Pythagoras* his five years silence, had this
 signification, that he commanded his disciples,
 that they should turn away from sensible things,
 and behold and Contemplate God with the pure
 mind: observe by the pure mind he understand-
 God in the mind not only cleansed from its lusts,
 but separated from the sensible Images of sense-
 ble things.

II. *Augustin, lib. 9. cap. 10. of his Confessions,*
 to any the tumults of the flesh were silent,
 and the phantasies of the Earth, Water and Air
 were silent, and the Poles of Heaven were si-
 lent, and if the soul were silent unto it self, and
 should pass beyond it self, not thinking on it self:
 and if Dreams and Imaginary Revelations were
 silent, and every Tongue, and Sign, and whate-
 ver is made, passing from one to another, if to
 any it can be silent; for if any hear, all these
 things speak, we have not made our selves,
 but he hath made us, who remaineth for ever.
 Having said this, if now they be silent, because
 they have roused or awakened up the ear to
 him who made them, let him speak alone, not
 by them, but by himself, that we may hear his
 word

word, not by the tongue of flesh, nor by the voice of an Angel, nor by the noise of a Cloud, nor by the dark riddle of a Similitude, but we hear him whom we love in them, without them, as we now stretch after it, and by a most swift cogitation are arrived unto a touch of the Eternal Wisdom which is over all : if this were continued, and all visions of a far other kind were removed, and this one should ravish the beholder and swallow him up, and hide him in its inward joys, as that his life must be for ever like unto this moment of understanding, after which we have breathed, were not this, enter into the joy of thy Lord.

III. The Author of the Treatise *de Spiritu et anima*, bound up among *Augustinus Works*, who is thought to be *Hugo de Sancto victore*, cap. 32. The reasonable soul (saith he) is above all these things, which are created of God, and therefore it is most near unto God, when it is pure, and how much it cleaveth unto him by love, in so much, being well besprinkled and enlightened by him, with intelligible light it beholdeth God, not by the bodily eyes, but by its principal part, to wit, the understanding, in whom is most perfect beauty, and a most blessed vision, by which it is made happy : let it therefore remove from its cogitation all knowledges, which are received by the bodily senses ; and cap. 2.

ea, surely the soul withdrawith it self unto it
 self from all bodily senses, as hindring and re-
 sting with their noise that it may see it self in its
 self, and may know it self, and when it would
 know God, it listeth up it self above it self,
 with the eye of the mind, and cap. 34.

Let the mind therefore return to it self, and
 collect, or gather it self into it self, that with-
 out bodily images it may consider it self, and
 the invisible nature of God Almighty: let it
 reject the phantasms of earthly Images, and
 whatever earthly thing presenteth unto its
 thought, and let it consider it self such, as it
 is created under God above the body: then
 let it rise above it self, and forsake it self, and
 let it come in a manner into a forgetfulness of
 it self, and subject or bow down it self hum-
 bly and devoutly to the contemplation of God:
 for when the mind beginneth to exercise it self
 by the pure intelligence (or understanding)
 and in whole to behold that glory of the incor-
 ruptible Light, and to draw, out of the things,
 which it seeth inwardly a taste of most inward
 sweetness, and thereof to season its understand-
 ing, and turn it into wisdom in this so great an ex-
 cess of mind, that peace is found and obtained,
 which passeth all sense, so that there is silence
 in Heaven, as it were half an hour, so that the
 mind of the beholder is troubled with no tu-
 mult of contending thoughts, finding nothing
 that

that it seeketh by desire, or blameth by loathing, or accuseth by hatred, but within the quietness of the Contemplation is wholly gathered, and is let in, into a certain affection, or delight very unusual, to a sweetness, of I know not of what kind, which if it were always felt, surely it would be a great happiness. Here sensuality doth nothing, imagination doth nothing but the inferiour powers of the soul are made destitute of their proper Office, but the more pure part of the soul is led into that secret of most inward quiet, and that mystery of the greatest tranquillity, in a happy joyfulness.

I V. *Antiochus* a Greek Author; *homilia* 103. How good and seasonable a thing is silence, the mother of the wisest thoughts, for the good Spirit fleeth multitude of speech, as remaining without all perturbation and imagination: therefore silence is a good Mother of all virtues. Again also the Prophet *Amos* instructing us by his Oracle saith, in that time, the understanding shall be silent, for it is an evil time, and *Isaias*, to whom shall I look, but unto the humble and the silent, and who tremble at my words, so the Septuagint also, *Isaias* 66.

V. *Bernard* in his 52d Sermon on the *Cantic* *cles*.

Blessed

Blessed is he who can say, behold I have gone
away in fleeing, and have remained in a so-
litude.

Psalms 54. He was not content to go forth,
unless he should go far away, that he might be
at rest; hast thou passed beyond the delights
of the flesh, that thou dost not obey the de-
sires thereof, neither art thou held with its baits,
thou hast profited, thou hast separated thy self,
but hast not gone far away, unless that by the
purity of thy mind, thou canst flee beyond the
phantasms or images of bodily similitudes, that
rush in from every hand, until thou comest hi-
ther, promise not rest to thy self, thou art in
an error, if thou being short of this, thou
thinkest to find the place of quiet, the secret
of solitude, the clearness of light, the habitati-
on of peace.

And in the *Treatise of the degrees of hu-
mility*.

There (to wit, in the Bedchamber of the
King) for a little space, as it were for half an
hour, silence being made in Heaven, sweetly re-
posing in the desired embracements, she indeed
sleepeth, but her heart waketh or watcheth,
whereby verily in the mean time, she searcheth
into the secrets of the truth. Observe, Here
it is plain how *Bernard* understandeth this sleep-
ing to be the silencing or quieting of the
thoughts and imaginations, and all the work-
ings

ings of the inferiour powers of the soul, which time the heart waketh or watcheth, and is in the fittest condition to converse with the Lord, and to search into those inward secrets which he revealeth only to those, who are brought in thither.

And in the Treatise of the inward house, cap. 70.

But he who would vake unto the contemplation of truth, it is necessary that he learn to rest, not only from evil works, but also from superfluous thoughts: for many although they know how to vake in body, yet they cannot vake in the heart, not knowing to make a Sabbath of a Sabbath, and therefore they cannot fulfill that which is said, vake ye, and see that I am God, for vaking in body, but vaging in heart every where, they are not worthy to see how sweet the Lord is, and how good unto *Israel* to them, who are of a right heart.

Again, in the same Treatise, cap. 5. he often visiteth, and willingly inhabiteth the tranquillity of the heart, and the rest of the quiet mind: for he is peace, and his dwelling place is in peace.

Again, *Bernard* in his 341. Epistle. The discipline of silence (saith he) seemeth burthensome unto some, but the Prophet considering, that it was rather a strength than a burden, saith in silence

silence and in hope shall be your strength, in silence he saith and hope, for it is good to wait for the Lord in silence; for the consolation of present things weakneth the soul, but the expectation of future things doth strengthen it. Observe what a testimony Bernard giveth to silent waiting, whereas he saith, it is good to wait for the Lord in silence.

2 As touching silence in meetings, that there hath been silence in the religious meetings of Gods people.

This I prove, first from the testimony of scripture.

Job. 2. 13. *So they sat down with him upon the ground, seven days and seven nights, and none spake a word unto him, for they saw that his grief was very great.*

Esdra 9. 3, 4. *Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those, that had been carried away; and I sat astonished until the evening sacrifice, but the seventy Interpreters translate it thus, And I sat silent until the evening Sacrifice.*

Ezekiel 3. 15. *Then came I to them of the captivity at Telabid, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days; and it came to pass, at the end of seven days, that the word of the Lord came unto me saying.*

Observe, It is plain from these words, that the Prophet waited in silence seven days, for the word of the Lord to open his mouth. Oh how the mockers of the Spirit of God, who mock at our silent meetings, would have mocked at this holy Prophet: and as these mockers use to say to us (when we sit silent together, perhaps for the space of one hour or two, not daring to speak, until it be given us by the Spirit of God.) The Spirit is long a coming; surely such atheistical mockers would have said the same to him, if they had lived in his day, or he in theirs; although no doubt, that good man had the Spirit of God, and the word of God in his heart, all the time well exercising him, albeit nothing was given him to speak unto others, even as we who wait upon the Lord in silence, do find the Spirit of the Lord present with us, and in us, even in our silence; and the reason of our silence is not that the Spirit of the Lord is absent, but that we find it our place to be silent, that we may the better attend to His inward teaching in our hearts, and may be guided by him, when, and what to speak.

Mat. 5. 1, 2. *And seeing the multitudes, he went up into a mountain, and when he was sat, his disciples came unto him, and he opened his mouth, and taught them saying.* Observe, after he

he was sat, he opened his mouth, this sitting doth spiritually or mystically signifie the inward compofure and f Silence of the mind, (that both fpeakers and hearers fhould be brought unto before that any thing be fpoken that will edifie.)
So Beda.

Acts 2. 1, 2. *And when the day of Pentecoft was fully come, they were all with one accord in one place, and fuddenly there came a foun from Heaven, &c.* Obferve, It is plain from this, that while they were fitting f Silent, the Holy Ghoft was given, neither did they fpeak before they received the Holy Ghoft; but after they had received him, then they fpoke as the Spirit gave utterance. And it is clear, that the very end of their afsembling together at this time, was to wait upon the Lord, for the fulfilling of his promife, who commanded them, *Acts* 1. 4. that they fhould not depart from *Jeru-falem*, but wait for the promife of the Father. So there they waited, and without all words, or outward miniftry of any creature the Spirit was poured forth upon them. It is worth the obferving, that while they were neither Exhorting, nor Preaching, nor Praying outwardly, but f Silent, this came to pafs.

Secondly, I prove the fame from antiquity.

Athanasius in the Life of *Anthony*, fheweth that *Anthony* would often fit f Silent with them who came to him, (as it is written in *Daniel*

niet 4. 19.) and sometimes he would walk, and after the space of an hour he would speak to his brethren who were present, and would declare unto them the things which had been revealed unto him. And at one time he was sitting, and was in an extasie, or in an excess of mind, and while he was in the contemplation he groaned exceedingly : and after an hours space, turning unto them who were present, he sighed and trembled, and rising up, he kneeled down and prayed for some considerable space; and all the brethren that were present with him trembled also, and having desired him to declare unto them his Revelation, he yielded unto their desire, and shewed them what had been revealed unto him. This is that *Anthony* whom *Augustin* mentioneth so honourably in his Confessions, and so doth *Eusebius* in his Ecclesiastical History.

Moreover, because I find people generally, and even them, who suppose they have skill in Learning and Philosophy, to think so strangely of our silence in our meetings, and some have not struck to say, that silent meetings are altogether a new conceit of the Quakers, the like whereof was never known among wise men. I judge it not amiss, to let them understand, how *Plato* in his Book *de Sapientia*, declareth concerning his Master *Socrates*, that his Schollars or Familiars, were sharpned or quick-

ned

ned by him, even when he was silent, upon which *Marsilius Ficinus*, a great Platonist, hath these words, *lib. 7. cap. 5. Theologica Platonica de Animæ Immortalit.* Moreover (saith he) *Socrates* declareth, how that some who used his company, and were near unto him, became more quick or sharp in understanding, even when he was silent, and when they departed from his company and converse, they became duller, as if that vertue of understanding belonged unto a certain divine influence from God, conveyed by the spirit and mind of *Socrates* unto the minds of his familiars, thus *Marsilius Ficinus*. Now this *Socrates* is generally esteemed by the learned, to have been the best of all the Philosophers: yea, *Justin Martyr* affirmeth plainly that he was a Christian, and that he knew Christ, as he is the word; also *Clemens Alexandrinus* expressly declareth, that the idea of *Socrates* and *Plato*, (in the contemplation of which they placed only the true Philosophy) was the word mentioned, *John 1. 1. lib. 5. Stromatum*, from which it is plain, that *Socrates* had meetings with his Friends in silence, and they profited by him, even when he was silent. Therefore let all such who reckon themselves wise men and Philosophers be ashamed, any more to speak against silence in meetings, as if it were an unprofitable thing, lest in so doing, they declare themselves to be

rather Fools, than true Philosophers, such as *Socrates*.

Again, *Plutarch* in his *Morals*, *Tom. 1. cap. 13.* so highly commendeth silence, that he calleth it a profound wisdom, and full of high mysteries, and he saith, we learn from men to speak, but from the Gods to be silent ; for in the Sacrifices and holy Ceremonies of the service of the Gods, we are commanded to be quiet, and to keep silence : and the saying of *Cato* is excellent, he is next God, who knoweth in reason to be silent.

And that you may see how suitable and agreeable the things which I have already declared concerning Divine Inspiration, (as being absolutely necessary for the attaining of the true knowledge of God) are unto the principles of *Socrates* and *Plato*, whom *Augustin* in his Books *de Civitate Dei*, commendeth as the best Philosophers. I shall give you a summ of their Doctrine out of *Marsilius Ficinus*, his argument in *Enthydemum*Platonis*, that wisdom is not acquired so much by humane study, as it is divinely infused into purified minds : yea, *Socrates* in his discourse with *Theages* denyeth that ever any men learned ought from him, neither would he acknowledge himself to have any further use unto men, than to be as a Spiritual Midwife unto them, to help to bring forth that wisdom or knowledge which God himself had put

in them. And concerning the necessity of inward silence, and unmoveableness of mind, in order to converse with God, how agreeable it is to *Socrates* and *Plato*: let us further hear *Marsilius Ficinus*, *Theol. Platon. lib. 9. cap. 3.* love God alone (saith he) O soul, love the Light alone, the infinite Light of the bountiful God love thou infinitely; now thou shalt shine, and be delighted infinitely; I pray thee therefore seek his face, and thou shalt rejoyce for ever, but I pray thee be not moved, that thou may touch that Light, because it is stability, be not scattered through diverse things; that thou may apprehend it, for it is Unity. Stay the motion, gather together the multitude, immediately thou shalt find God, who hath already found thee. In this search, Oh how repugnant is the mind unto all bodys, how much doth it despise their Images, and deceits? How much doth it condemn the phantasie, and bodily senses?

Thirdly, As concerning that great duty of returning, or turning in, into the heart, which our opposers, who deny Immediate Revelation and Inspiration, do so much speak against, as nonsense, and the like, that it is a thing required of God and commanded.

This I prove first from the testimony of Scripture, *Deuteronomy* 4. 39. and know this day, and return unto thy heart. So the Hebrew.

Deuteronomy 30. 1. And shall return to thy heart, Hebrew. *1 Kings* 8. 47. if they shall return unto their heart, so the Hebrew, and *1 Kings* 8. 48. and shall return unto thee in their whole heart.

Isaiah 46. 8. Return O ye transgressors unto the heart, so the Hebrew, and the Old Latine.

Lamentations of *Jeremy*, Therefore, or for this, will I return unto my heart, that so I may wait: *cap.* 3. 21.

Secondly, I prove the same from antiquity.

I. *Augustin quinquagena 2a Psalm* 57. 10. *citante Beda*. The written Law, what cryteth it unto them, who have forsaken the Law written in their hearts; return O ye transgressors unto the heart.

Observe, it is worth your observation, that all along the Translators have otherwise translated all these places of Scripture, which expressly mention this great duty of returning unto the heart, because, as seemeth, they were ignorant of it, as people generally now are, who when they hear us bidding them turn into their hearts or minds, are ready to gnash their teeth at us, and to say (as I have heard them) there is no good in our hearts, what should we turn in unto them for; and surely, if there were no
Divine

Divine Revelation in the heart, it were in vain to turn in unto it.

Again, *Augustin* in his Confessions, lib. 7. cap. 10. And being upon this admonished to return unto my self, I entred even into my inwards, thou (O Lord) leading me, and I was able to do it, for thou becamest my helper; I entred into my self, and with the eye of my soul, I saw, over the eye of my soul, over my mind, the unchangeable Light of the Lord. Observe how *Augustin* first turned in, to his heart, that he might see the Light of the Lord; but they who believe not that there is any Light of the Lord to be seen in their hearts, think it in vain to turn in to their hearts. And verily most men are so turned (or extraverted) unto outward objects, that for them to be turned inward, unto an invisible object of Light and Life from God in their hearts, is to make them change their element, which they are as unwilling to do, as the Fish is to leave the water. And on the contrary, one that is truly an inward liver, and is come to converse with the inward Light, and Life, and Word of God in his heart, is as unwilling to leave this place, and go forth unto outward things, which are but as shadows, in respect of that inward substance, which is to be found and enjoyed in the heart.

II. The

II. The Author *de Spiritu & Anima*, joyued with *Augustin*, cap. 34. Let the mind therefore return unto it self, and gather it self in to it self.

III. *Bernard de Conversione ad clerum* cap. 2. as yet wisdom cryeth in the streets, return unto the heart, O ye Transgressors : for this is the beginning of the Lords speech, and it appeareth, that this word hath gone before unto all, who are turned unto the heart. Observe how *Bernard* understandeth it to be one of the first things which God speaks to the heart, to return unto the heart.

Again, *Bernard in sermone de verbis Habakkuk, super custodiam meam Stabo*. But he calleth back sinners unto the heart, and reproveth them for the error of the heart, because he dwelleth there, and there he speaketh.

Again, *Bernard, Tractatu de Precepto & Dispensatione*. Surely to seek the Kingdom of God and the Righteousness thereof, ye shall endeavour rather to enter within your selves, than to go forth, or to ascend above.

Again in his Epistle 108. I pray thee return unto the heart.

Again,

Again, *e Sermone parvo de tribus panibus.*

A Friend cometh unto me, off the way, when forsaking transitory things, I return unto the heart, as it is written, return unto the heart ye Transgressors, *Isa. 46. 8.*

Again, in the Treatise *de Domo interiori.* cap. 14.

But now (saith he) perhaps, thou hast ascended. Now thou hast returned unto thy heart, and hast learned there to stand; neither let this suffice thee, learn to dwell there, and to make it a mansion, and by whatsoever wandering of mind, thou be drawn from thence, hasten always to return thither again. Without doubt by much use at some time it shall become a delight unto thee, inso-much that without any difficulty of labour thou maist be there daily: yea, it will be rather a pain unto thee, to make a stay any where else but there.

And as touching waiting, or watching for the Lord, in the inward retiredness or recollection of the mind, see what *Bernard* saith.

Bernard, Sermone de uisitationibus Domini.

Who is among us so vigilant and observant of the time of his Visitation, and diligently searching after the coming of the Bridegroom at all moments: so that when
he

he cometh and knocketh, it is opened unto him. — and after, Surely our want doth argue us of neglect and carelesnes : for if any of us, uprightly and perfectly (according to the word of the Wise man) would deliver up his heart to watch for the Lord early who made it, and would pray in the sight of the Most High, and also by all endeavours study, according to the Prophet *Isaiah*, to prepare the ways of the Lord, and to make straight the paths of his God. Who hath to say, with the Prophet, my eyes are ever unto the Lord, and I have had the Lord always in my sight, shall not he receive a blessing from the Lord, and mercy from the God of his Salvation. Surely he shall be frequently visited, neither shall he ever be ignorant of the time of his Visitation however so secretly, and as a thief he cometh, who visiteth in Spirit, who is a modest lover, and while he is yet afar off, the well watching soul, with a sober mind shall perceive him.

Now that silent waiting is according unto Scripture, I have above showed out of the *Lamentations*. Also the words of *Habakkuk* do plainly hold forth the same, I will stand on my watch, and I will hear what the Lord will speak in me.

Moreover,

Moreover, that *Socrates* and *Plato* taught this doctrine of the converting or turning in of a man to himself, to within himself, to behold the innate idea of vertue in him, see *Plato* to his *Charmides*.

And as concerning profiting by silence in the company of good men, *Seneca* that renowned Philosopher saith thus, *Epistola 94. est aliquid quod ex magno viro vel tacente proficias*, there is somewhat that thou mayst profit by a great man, (to wit who is great in virtue) even when he is silent.

And concerning retiring unto a mans self, to converse with the Divine Spirit that is within him; that famous Emperor and Philosopher *Marcus Aurelius Antoninus*, in his Books of Meditation concerning himself, *lib. 4. num. 3.* saith thus, A man cannot any whther retire better than to his own soul. And again, he saith, afford then thy self this retiring continually, and thereby refresh and renew thy self: and *lib. 2. num. 11.* It is sufficient (saith he) for a man to apply himself wholly, and to confine all his thoughts and care to the tendance of that Spirit which is within him, and truly and really to serve him: his service doth consist in this, that a man keep himself pure from all violent passion and evil affection, from all rashness and vanity, and from all manner of discontent, either in regard
of

of the Gods of men. Note that by the Gods, *Antonius, Seneca, Socrates, Plato* and others of the best Philosophers, understood Angels and Immortal Spirits (which the Scripture at times calleth also Gods) for they did believe there was but only one supream and infinite God the Creator, and upholder of all things, who is over all, blessed for ever.

THE END.

ls,
of
d
es
re
d
o